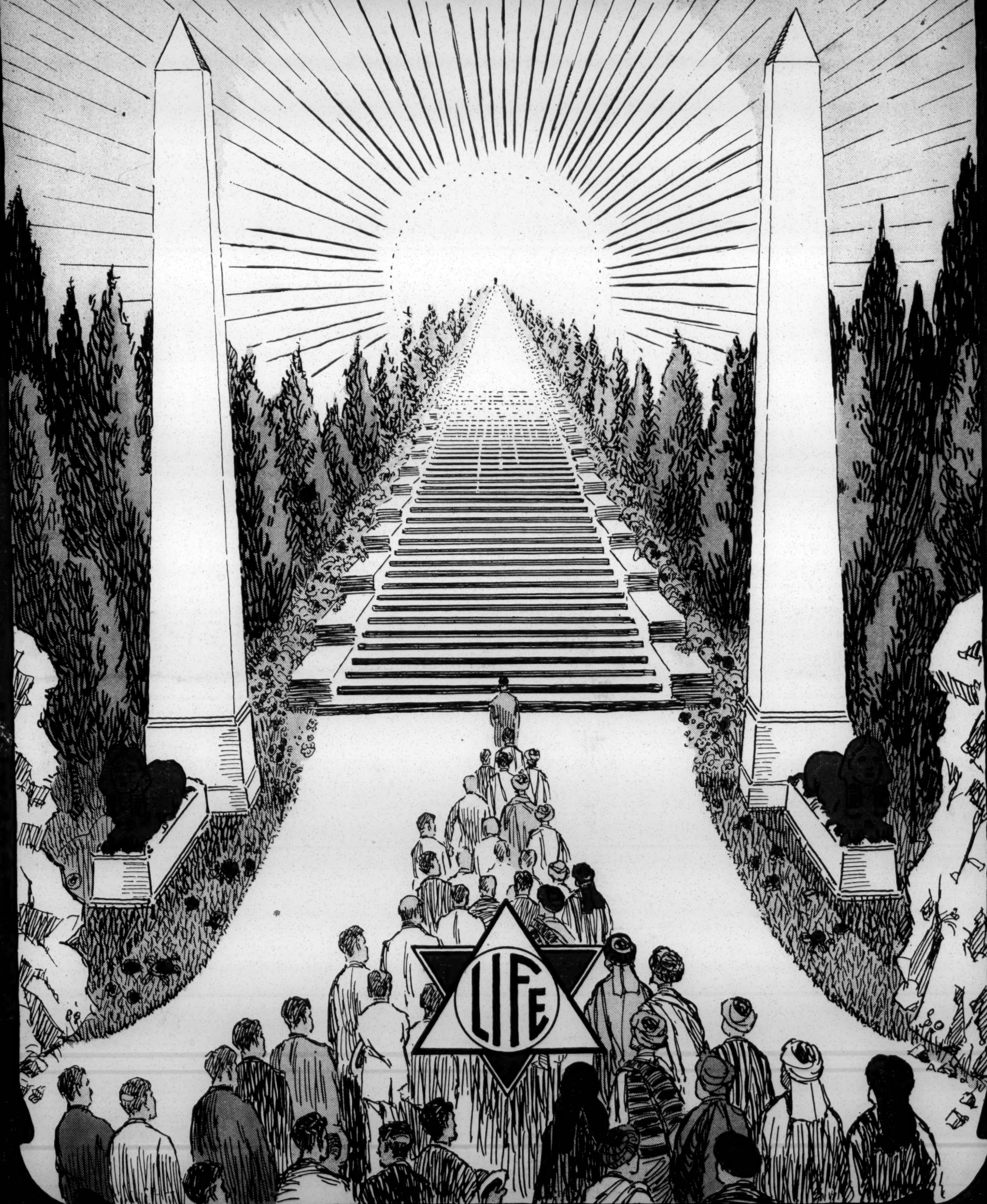


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SEPTEMBER, 1923

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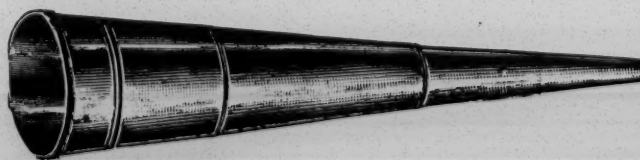
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EDITORIAL PAGE

Is President Harding Dead?

Death has once more cast its net and lifted from our midst the Chief Executive of our nation. Again we mourn, but can we say he is dead? Shall we not say he has gone on a journey from which he will return, laden with knowledge and a greater understanding and better equipped to labor? We, as Spiritualists who understand the law of change, do not say he has been laid to rest. Lincoln knew and understood and sought the counselors who, through their messengers, could and did advise him from time to time.

Shall our late President not seek council and guidance from those who preceded him? Shall he not find some way to speak to his beloved wife? Shall he not find a mouthpiece through whom he can speak to his successor? What has death taught us in all the ages? What shall it teach us in the present and on through the time ever before us?

His is a glorious day, a victorious hour! Will the nation seek the open door? Will they lend their ear to the music of his voice when he appears and speaks as he will do? He can not help it. It is the law; it is the way. Who shall hear his message? Who shall carry comfort to a sorrowing nation? Who shall dry the eyes of his beloved ones?

Let us pause at this hour and consider all the evidence that has been given by those who have experienced death, attune our ear and attend to the business of settling these questions. Is President Harding dead? Has he gone to his long and lasting rest? Did God take him home, or did he break the law of nature which caused Life to give up the house of clay? Let those who have overcome death speak; theirs is the testimony the world wants. President Harding has left this plane of action at a most propitious time; he can be a General in the greatest battle ever fought; he can join the great court of the Universe and proclaim *peace*. Who shall hear him? He, together with the greatest minds who have just preceded him, what a host they are; they can march upon us and change night into day. But, who shall hear them? Who shall see them?

Oh, ye blind ones! Oh, ye deaf, unstop your ears! Ye indifferent ones, look and listen, and ye who are not willing your dead shall live, step aside from the path of progress that those who are seeking the truth of life may no longer be misguided by the blasts of your false trumpeting. Do not say he is dead and bury him under the slough of your ignorant prating, but rather say: Speak to me; I am listening!

This is the hour of LIFE; draw close, for he speaks.

EFFA E. DANIELSON.

Change

Constant change, as we progress, spells Life.

President Harding is dead.

Churches, institutions and individuals everywhere have eulogized and sympathized. Not one of them, to our knowledge, hinted at a further life for that struggling soul.

And yet this is called a Christian country.

The President is dead!

Whatever we may think of the results he achieved, he certainly fulfilled his duty as he saw it.

Death was not an Act of God. It never is.

God did not "take him away!" God never does.

Harding overworked himself so that his body refused further service to the soul within.

The President is dead!

What lesson may we gather from this peculiar silence of the leaders of thought as to his further Life?

It is that they combine together to prevent the growth of independent thought through reasoning inquiry.

What will be our progress, as a nation, if we eliminate reasoning inquiry? None!

Hence do we most solemnly protest, urged by the purest and broadest patriotism, against this conspiracy of silence, calculated to benumb perception, the very source of Life itself!

All indicates that America is to see the death of *all* systems founded on treachery and deceit. Just as Abraham Lincoln, in the sixties, was guided safely, through the brilliant mediumship of Little Justin Hulburd, the union actor-spy, so likewise a new leader will arise at the crucial moment and, under masterful psychic guidance, from the self-same source, enable us to overcome the innate selfishness which would destroy the world. We shall soon attain that breadth of spiritual knowledge wherein we shall compel even the unwilling ones to ever reach out in sympathy and aid to those in need.

Thus are the ever present Life-Powers always working.

Our personal knowledge of this clarifying and uplifting co-operation assures, to our mind, the future successful progress of the nation.

The President is dead!

Long live the President!

Leroi est mort! Vive leroi!

ALFRED GOULD.

SPIRITUAL PHENOMENA OF THE BIBLE

2 Chronicles 21:12.
Daniel 5:5.

Independent Spirit Writing.

Exodus 24:12; 19:16; 34:1.
Exodus 31:18; 32:16.
Deuteronomy 5:22; 9:10.

Trumpet Speaking.

Exodus 24:12; 31:18; 32:16;
34:1; 19:13; 16, 19; 20:18.
Revelations 1:10.
Deuteronomy 5:22; 9:10.

Trance.

Spirit Writing.

Genesis 15:12, 17.
Acts 22:17; 9:3, 42, 9.
Daniel 10:9; 8:18.
2 Cor. 12:2.

Healing—Old Testament.

Numbers 21:8, 9.
1 Kings 17:7, 24.
2 Kings 4:18, 37; 5:1, 14;
4:29.

Healing—New Testament.

Matt. 8:5-13; 12:10-13, 8.
Luke 14:2, 4; 5:17-25; 9:11.
John 4:47-54.

Gifts of Healing.

1 Cor. 12:9-28.

Disciples Charged to Heal the Sick.

Matt. 10:8.
Mark 3:2, 5.
Luke 10:9; 9:2.
Luke 14:2, 4; 5:17-25; 9:11.

Spirit Communication in Dreams.

Genesis 28:12; 31:24; 37:5;
41.
Job 33:15.
Joel 2:28.

Spirit Levitation.

1 Kings 18:12.
Ezekiel 3:12-13-14.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.

Genesis 24:14-19.
Exodus 4:17-31.
Judges 6:36-40.
1 Samuel 1: 10, 11, 17, 26, 27.
1 Samuel 10: 2, 6, 9, 10.

Independent Spirit Voices.

Deuteronomy 9:12, 13.
Ezekiel 1:28.
1 Samuel 3:2-9.
Matt. 17:5.
John 12:28, 29, 30.
Acts 9:4, 7; 7:30, 31; 11:7,
8, 9.

Materialization.

Genesis 18:1; 32:24; 3:8.
Exodus 24:10-11.
Ezekiel 2:9.
Daniel 5:5.
Luke 24:15, 16-29, 30, 31.
John 20:19, 20.
Luke 20:30, 31.

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Chemistry the Proof of the Existence of Spirit

By Henry Fuehrer, M.D., Ph.G., LL.B

A Spectre is haunting the thinking world. That Spectre is Spiritualism, i. e., the belief in the existence of non-material organisms, even as there are material organisms.

The spectre has been attacked on all sides, and every angle attacked happens to be the wrong one. Whether this is due to ignorance of spiritual geometry and trigonometry, we know not, but we do know that "them facts is facts."

The problem may also be likened unto a dilemma with two right and two left horns; and, to our sorrow, it so happens that the left ones, thus far, have been caught.

What, will you ask, is the reason for this leftness and wrongness, these two spiritual negative poles? The answer is obvious.

The question has not been dealt with, uninterestedly and in a frame of mind in which all motives have been obliterated, save that of finding the Truth.

For, where truth-seeking fidelity to logics and painstaking research, no matter what the consequences, the only element in the disquisitions, our conclusions would have been arrived at, long ago, and in the "Auld Lang Syne."

The trouble, however, is, that these writers

"Make no scrutiny
Into its mutiny."

And what scrutiny and investigation they do make is "rash and undutiful." "Hunc Illae Lacrymae" (where do these tears come from?) "Wo ist der Hund begraben?" (Where is the dog buried?) Is it the "craftiness" of the investigators? Is it the dishonesty of the researchers? No; a thousand times No.

The axe, if laid at the root of these incompetent conclusions, would be most effective, were it to strike at the following psychic root of those writers about spiritualism, viz.:

The Tendencies of the Authors—An examination of a vital problem should never have another tendency save that of arriving at the truth. The present writer has, like many others, been, for a long time deluded by the mental phantom in form of a syllogism, that this subject-matter being purely metaphysical, "It

must be met on purely metaphysical ground," as is absolutely foreign to physical evidence.

After spending two decades and a quinquennium in the realm of purely physical science, however, he arrived at metaphysics, not via metaphysics, but via physics. Strange, but true—truth is stranger than fiction.

And the strangest thing about it, is, that he arrived at these conclusions via that arch-physical science, called Chemistry.

It is for this reason that he calls the Chemical Argument the right horn of the dilemma and the right angle of the spectre.

I—What Is Chemistry?

Like all other sciences, theories and philosophies, this science of sciences has been mis-named. But in saying "mis-named," we are unjustified, for the reason that we take into consideration only the present day; for, if we were to track this term to its lair, we would find it to be "hoary with age," and at the time Chemistry was baptized, its name was a real holy one.

The word, "Chemistry" is of either Egyptian or Hebrew origin, and, whether Egyptian or Hebrew, it means "The Black Art."

The Arabic form for this science in its crude stage, was "Al-chimia," English "Alchymy." It was cultivated by the greatest intellects and was based upon Astrology and a sort of crude Theosophy, sometimes bordering on a vague deism. It waded through all quagmires, swamps and marshes, until it reached the present state.

But what is it in its present form by its newly baptized name, "Chemistry?"

It is a science, built on solid foundation, only a few steps from perfection, and whose achievements border on the Marvelous, Miraculous, and Thaumaturgy.

It is the forerunner of all present sciences, physics, astronomy, etc., and our gas-illuminated, and electrically-illuminated apartments owe this originally "black art" more than one million words of thanks.

And what is a science? A body of classified and systematically arranged facts, which are studied thoroughly, and from whose relations to each other les-

sons are learned, which lessons are called "Theories" or hypotheses. It is a scientific supposition. Of these there are two classes, a priori and a posteriori hypothesis. To the former class belong those hypotheses which are evolved out of the gift of intuition, or psychic introspection, and have nothing to do with facts, and an observation of the same.

To the latter class belong the hypotheses which are essentially built upon the solid rock of observed facts and their co-ordination and interdependence; they are conclusion as to the significance of these facts, a sort of symbolism.

While the priori hypotheses are totally metaphysical ones, posteriori hypothesis. To the former class belonging to the field of physical science. Dealing, as we do, with a so-called physical science, we are not in the least concerned with a priori hypothesis, we will therefore, work the posteriori ones for all they are worth, and prove one class of hypothesis is no more certain than another.

While the facts leading up to Chemical Hypothesis can be demonstrated, the hypotheses themselves are absolutely undemonstrable and unprovable, even as are the spiritualistic ones.

While, for instance, no one has ever seen a spirit, nor smelled one, nor touched one, nor tasted one, neither has anyone ever seen, heard, tasted, smelled or felt, an electron, atom or molecule.

If one is indefinite and uncertain, so is the other. The Tuitionist arrives at his hypotheses by tuitional concrete facts leading up to them. The intuitionist at his hypotheses by intuition (abstract) facts, leading up to them.

But what are Facts? The Latin word "factum" means, that which is done—that which took place. Accordingly, there are two classes of facts, tuitional or concrete facts, and intuition (abstract) facts.

To the first category belong those that are capable of verification by the senses; to the second those that are abstracted (subtracted, deducted), from the senses, and therefore, unverifiable by them.

The first class, evidently, owes its "superiority" above the second class, to its witness, viz: the senses. But its witness is just as unreliable as that of the second class: intuition.

Intuition testifies to the existence of

intuitional facts, and the senses testify to the existence of concrete facts.

II—Hypotheses of Chemistry

It has been stated before that Chemistry is a science based upon hypotheses, which are based upon concrete facts, viz., a posteriori hypothesis; that a hypothesis is an assumption, or supposition, a taking-for-granted, a dogma, an article of faith incapable of verification. That in case of a posteriori hypotheses, experience in form of concrete facts testifies to their existence, and that their distinguishing feature is that a priori hypothesis has its root in intuitional experience, i. e., intuitional (introspective) facts.

These hypotheses or fundamental dogmas of Chemistry are six in number:

- 1—The Existence of Matter.
- 2—The Atomic Theory.
- 3—The Molecular Theory.
- 4—The Electron Theory.
- 5—The Element Theory.
- 6—The point of Indivisibility of Matter.

We shall take up these hypotheses one by one and bring them to a logical conclusion. We shall see that their truth is only apparent and not real, just as are Spiritualistic truths.

If one body of truths are said to be real, the same must be conceded of the other.

The Existence of Matter

If ever havoc has been played with any word at all, it is with the word "Matter." In the mouths of many people it has just as many significations. Such a state of Babylonian confusion is absolutely fatal to science in which every word is to have one meaning only. Equipollence, Synonymity and ambiguity are fatal to scientific (systematic classificatory) thinking.

Some folk attach a sort of indefinite meaning to the word. According to them it means anything that can be verified by the senses. Others define it as "The ultimate something," "the thing itself." (Ding An Sich) others as "that which occupies space," etc.

The truth is that Matter is undefinable. No staple definition can be given it. It remains a mere word vox et propter ea nihil.

If you define Matter as that which can be verified by the senses, then air (which

consists of over 25 forms of matter), is not matter, for it can be neither seen nor heard nor smelled nor tasted nor felt. However, not only is air matter, but Chemistry is as the standard for specific gravity, specific density and many other features of matter. Organic chemistry proves that, ultimately, animals and plants are but rarefied air. If air is immaterial, so are the animals and plants. But animals and plants are matter, and therefore, the definition is defective.

Take the space occupation definition. A great obstacle is met here, for a true definition of space has not yet been hurled into the world. We cannot see space, we see only that which fills it. It is a mere abstract concept, a spiritual entity, perhaps a nonentity.

But let us take for granted that space exists. It is, however, so attenuated, that the phantom in the mind of a mentally aberrated individual is just as truly a space-occupying entity to him as is a cow or a tree. It is real to him and all reality is space-occupying.

Space-occupation is not sufficient for a definition of matter, separating it from spirit.

Now, if the sense-verification argument and the space-occupation argument are not sufficient, therefore, no true definition of matter exists, and the definition of matter being "a coarse form of spirit" beats them all. Energy seems to be an attenuated form of matter and less coarse form of spirit than is matter itself.

The Atomic Theory

Nowhere does physical ("Material") science slip more fatally than it does here.

A series of experiments led chemical philosophers to think that there is an end to the divisibility of matter, and that a point is reached where the "ultimate particle" of matter can be divided no more. This "point of indivisibility" was called by the Greek name "Atom," and size, shape, weight and three dimensions were assigned to it. It was set down as a particle of matter, possessing all the attributes of matter in general.

This is a valid theory as far as practical results are concerned.

From the "for all practical purposes" this theory cannot be excelled, as it has brought wonderful results. However, a truth-seeking point of view such as narcotizing theory is unsatisfactory, as everybody knows, that no matter how

finely a particle is divided, infinite divisibility of the same can still be imagined—there is no limit to divisibility, i. e., the capacity of fine comminution of either matter or spirit. The logical conclusion is, rather, that "Matter is so finely divisible that a point is reached where it becomes pure spirit."

The Electron Theory

If ever there was a theory more suicidal to the Atomic Theory than is the Electron Theory, we would like to know where it is.

For a long time the Atomic Theory was deemed to be self sufficing. After, however, Electro Chemistry began to make the rapid strides it has made in the last quarter of a century, the Atomic Theory was observed to be full of gaps and holes and a new theory was searched for, which could account for the fact that some atoms of some elements are electro-positive and those of others are electro-negative.

Such defects became evident, especially at the time of discovery of the process of electrolysis, i. e., electric decomposition of the molecules of most compounds. It was found that some atoms are neutral to electricity, i. e., neither electro-positive nor electro-negative.

This was accounted for on the theory that the atoms are composed of infinitesimally small particles called "electrons" which are either electro-positive or electro-negative. In case of an atom in which *all* electrons are electro-negative, the whole atom is electro-negative. In case of an atom, *all* of whose electrons are electro-positive the *whole* atom is electro-positive. In case of an atom *some* of whose electrons are electro-positive and some electro-negative, the atom becomes neutral, due to the impossibility of electrical equalization of the electrons. Here, Chemistry itself broke its own atom-dogma. Who can guarantee, that, as years go by, the electrons, themselves, will also be found as composed of infinitesimally small particles, and these particles of particles, and so on, ad infinitum.

The Electron Theory shatters the "Point of Indivisibility" idea and brings us nearer to the realization that matter is so infinitesimally divisible, that it reaches such a point of attenuation that it blends with spirit, of which it is a coarse form.

III—The Element Theory

Qualitatively speaking, matter consists of elements and compounds, and quantitatively speaking, it consists of atoms and molecules.

An Element is defined as a non-decomposable substance, i. e., a substance the smallest particle or unit of which consists of the same kind of atoms.

For instance, hydrogen remains hydrogen, no matter how small the particle. Water, however, has been shown to be composed of oxygen and hydrogen, at the rate of two atoms of hydrogen to one atom of oxygen. This aggregation of two atoms of hydrogen plus one atom of oxygen is called the water-molecule.

The hydrogen molecule consists of two atoms of hydrogen, i. e., the same kind of atoms, while the water-molecule consists of different kinds of atoms, i. e., heterogeneous atoms. Water is a compound, hydrogen is an element. Now, this element theory is not absolute.

Many elements have been shown to be compounds of other elements. Didymium, passed for an element for a long time, now didymium has been found to be a compound of two elements, viz., praseodymium and neodymium. In course of time, all other substances which are at present called "elements" may be shown to be compounds of other elements, those compounds of still other elements, and so on, until the attenuation becomes so exceedingly fine that it becomes pure spirit.

One can imagine spirit-elements with just as much reason as matter-elements can be imagined.

The Atom-Element-Electron theory it may, therefore, be seen, leads to conclusion that matter is compounded spirit; spirit so grossly compounded that it sometimes becomes perceptible to the senses. The molecular theory—

A molecule is defined as an aggregate of atom which can not exist in a free state, while an atom is supposed to be able to exist in a free state. They are element-molecules, i. e., consisting of heterogeneous atoms. The facts are that neither an atom nor a molecule can be seen. There is not a microscope powerful enough to reveal them to us; they are hypermicroscopical.

Nobody has even seen either an atom or a molecule exist free or combined.

The present atoms will, later, no doubt, be proven to be molecules, as elements will be proven to be compounds.

In reality, neither electron nor atom nor molecule may exist. But real reality is impossible of proof, as it is infinite.

Point of Divisibility of Matter

It has been shown that matter is infinitely divisible and that the above point is, in reality, a myth, as there is no matter per se and there are no electrons nor atoms nor molecules.

Still it cannot be said that chemical theories are absurd for they have brought results.

These theories are worthy of our highest respect, as they represent the best efforts of our investigators. They must, therefore, be regarded with the highest respect, and the same must be said of spiritual theories. Either are one set of theories as absurd as the other or as wise as the other.

It has been seen that Chemistry, instead of dealing with non-mental matter, deals really with mind-spirit.

It is the Psychology of the Universe, while our psychology is that of individuals.

Conclusions from the Hypotheses of Chemistry

From the foregoing examinations of the merits of chemical hypotheses it will be seen that:

(1) Matter is not an entity per se, but merely a form of coarse mind or spirit.

(2) That the hypotheses of Chemistry, although a posteriori, are no less a posteriori than the spiritual hypotheses, for, as the chemical hypotheses are based upon tuitional (concrete, sensuous) experience and facts, so are the spiritual hypotheses based upon intuitional (abstract) and facts.

(3) That Chemistry arrives at spirit as such and passes no opinion as to whether spiritual organisms may be possible or not, even as there are physical organisms.

(4) That such spiritual organisms may exist.

(5) That Chemical theories are not absolute but relative and deserve no more respect than the spiritual hypotheses.

(6) That pure spirit (attenuated spirit) may be organized on the same plan as coarse spirit (matter) in form of electrons, atoms, molecules, elements, compounds, tissue, organs, organisms, etc.

(7) That spiritual individuals (ghosts, kobolds, sprites, elementals, gods, devils, etc.) may be possible and in actual existence.

(8) That a spiritual Chemistry and Biology may be possible.

(9) That the spiritualistic theory may form the nucleus of spiritual science, may flourish to the same extent as do the non-spiritual sciences today.

Evidence and Theory

Spiritualists of long experience, even though they may lack the ability to explain, have an abundance of evidence that proves to them the truth of communication and guidance. This evidence has come little at a time. It has dealt with things that were happening at the time and that were to occur in the future.

There have been many times when the opinions of the loved ones in spirit did not agree with the opinions of the mortals seeking communication. There was an abundance of material, as time passed, to compare the knowledge of those in spirit with the knowledge of those in the flesh.

To persons of mature understanding and long experience, the vainglorious, egotistical and faulty methods of those who term themselves investigators appear both trivial and slovenly.

The amateur entering any field of thought or endeavor thinks of about the same things, which he calls original. Persons visiting a dentist have their little dental jokes which they believed they originated, but which the dentist has heard hundreds of times. Sorrowfully he smiles and pretends to be delighted.

In any study or trade or profession, progress is made by learning the facts that have been mastered by others who have devoted their lives to those subjects. Why should this helpful practice be discarded when it comes to spiritualism? Why should the beginner be so egotistical as to say that things have to be his way when he has not learned the law of communication, when he knows nothing about the nature of the forces, when he has not studied the facts that have been gathered by many of long experience?

Sometimes successful business men will enter a seance room and insist on tests, when they would resent the same sort of bombast and insolence on the part of somebody entering their employ.

The Power of Psychometry

A Marvelous Psychic Faculty

By Mary Mills

During the past thirty years an ever-increasing interest has been taken in those psychic faculties in man, which, owing to lack of knowledge, have for the most part remained latent within him. The gift of psychometry is one of these, and it is the purpose of this article to briefly explain what this power is, and show how it can best be used in the welfare of humanity.

Surrounding and interpenetrating the earth's atmosphere is another atmosphere which may conveniently be termed the psychic atmosphere, through the medium of which the consciousness of man can reach out and touch the inner planes, the world of causes, and those planes in which he will function when he leaves this material world. This psychic element is a much more ethereal substance than the matter of which the material world is composed, but nevertheless, by means of development, man is enabled to understand and use the forces that are contained therein.

Psychometry is the faculty by which we are able to perceive what exists in the psychic realm, wherein is kept a register of all that is contained in the consciousness of the world. Thus the psychometrist is able to read the past life story of a man, a nation, or a race, and even to descend to the lower realms of nature, and ascertain the history of birds, plants, and minerals. Practice is necessary to pick up the right thread on which is strung the thoughts, emotions and desires of any individual. Each tiny cell or even electron in man's body is surrounded by this psychic force, and it is in this, which is commonly termed the aura, that the register is kept.

The means usually employed is for the psychometrist to take any article in his hand and proceed to get "en rapport" with the psychic element. The psychic substance in this world is far more plastic and more easily influenced by thought than is the physical, and hence it is moulded by thoughts, desires and emotions. As the greater is always stronger than the lesser, the consciousness of man which is naturally more powerful than the consciousness of the lower forms of creation, is absorbed into the aura (i. e.,

the psychic matter surrounding and interpenetrating every atom) of the articles worn or used by man.

The reason the fingers are utilized chiefly in this connection is because they are exceedingly sensitive in regard to psychic force, which is also the reason why personal contact with the hands can best convey healing power. This explains a good deal of the power of charms, amulets, and talismans, when they have been made by a person who has strength of will, imagination, and a clear thinking capacity. A great amount of psychic force, representing either good or evil according to the will of the "magician," is precipitated on to the aura of the article, absorbed by it, and retained through countless ages, unless neutralized by some stronger will impressing itself upon the same aura. For by passing through the body of the "magician" the psychic force becomes impregnated with the thought dominating his mind at the time.

It is most important when trying to read the history of any individual to psychometrize an article that has belonged only to the person in question, and not to any other, for although as I have already said, the stronger overcomes the weaker, it is extremely difficult for the psychometrist to ascertain which set of vibrations recorded belongs to the particular history he is trying to read. Contact with an article is, however, not always necessary, and is simply one of the means used by a psychometrist to enable him to pick up the psychic vibrations of the individual. So long as the aura of the psychometrist can become blended with the aura of the subject he is endeavoring to read, the psychometrist will be able to feel, and translate into thought and speech, all that the spirit of the subject was striving to express. He can, even without personal contact, understand how his subject's character has been built up and moulded, the different outer forces that have contributed to the same, where his weakness lies, where he shows strength, and those gifts that are still waiting for outer manifestation.

In a word, he thus grows to understand his brother man more fully, and since to know all is to forgive all, he will learn to express sympathy, love, and tenderness for the greatest sinner, and

will be able to help him to overcome his lower nature, and to rise to the Christ-spirit that is inherent in every child of God, no matter how low he may be in the scale of evolution. Psychometry not only enables us to understand our neighbor but we can also, by this means, look back into past ages and perceive how this world has slowly and gradually evolved and is evolving; how nations are striving to express the best and highest of which they are capable.

It likewise helps us to get into contact, even if we have not the powers of clairvoyance with those dear friends of ours who have thrown off the mortal body and are now functioning in a world invisible to our physical sight, but none the less a real part of God's great universe. In fact it enables us to perceive and understand the Soul of the Cosmos.—"International Psychic Gazette."

We Should Have the Whole Nature in Training

The mission of thought is to agitate, develop, enlighten and purify the human mind. The mind is a substance, and like the body, is strengthened by exercise. Each faculty is susceptible of improvement or deterioration, and may be strengthened, perverted, neglected or weakened.

Industry is a redoubling of the capital of the spirit. The mind that lies fallow but for a single day, sprouts up in follies that can only be displaced by a constant and assiduous culture. A man of genius even, is inexhaustible only in proportion as he is always nourishing his genius; both in mind and body, where nourishment ceases, vitality fails. Unless thought perpetually renews its youth and lifts a seeking eye afresh to the living light, decrepitude and waste befalls whatever it has achieved.

How many live in the graves of their unemployed faculties! The soil of the mind is rich and inexhaustible in resources. Mind has not yet been aroused; it has not yet declared itself. The superior faculties speak in silvery tones to that which is ordinary in you, saying "live worthier; be thou whole, wise, rich, healthy and happy."

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Modern Spiritualism

Richard A. Bush, F. C. S.

In this chapter I shall give what I gather to be the general teaching of the spirit world in regard to the question of evil spirits and which I accept as true on the whole. These teachings are to some extent confirmed by the confessions of those who have suffered in the dark conditions of disembodied life and who themselves have been classed as evil. Whilst they remained in their unenlightened, unrepented state of mind they were indeed evil, because they not only thought evilly but acted so.

In the deeper philosophic sense there may be no such thing as evil in itself and therefore no evil beings. Evil is a transient not a permanent condition. In that aspect it is illusion. Some one has defined evil as undeveloped good, i. e., good in its process of becoming good. A wicked man is an ignorant man—ignorant of the unborn or undeveloped inner beauty of his soul—an immature, an unripe man. When a child eats an unripe fruit and there follows a stomach-ache it is not because of any evil in the fruit. It was because it was unripe, immature. In the ripe state it would have been food and beneficial to the child. The evil was the ignorance of the child or the carelessness of the guardian of the child. And when the child or the guardian learns wisdom through that experience that evil has become good. Nevertheless, I am not going to quarrel with the words good and evil in their general use. When the results of an action are in actual painful operation we all know what it meant when we call both the cause and effect, evil or wicked. So we will continue to call vice evil or wicked, and virtue good.

Who and what are evil spirits? Are they of another order of creation—non-human or sub-human beings? Were they created in some part of the non-physical world, in one of the spirit spheres belonging to the earth? Do they come from another plane? The consensus of belief amongst Modern Spiritualists is that there is no evidence of another order of creation which is evil in its natural attributes. It is generally accepted that those whom we call evil spirits are just unprogressed human beings, spirit people born of women on the earth in the natural way. They are our unfortunate

brothers and sisters. Speaking collectively we made them and send them in that state into the spirit world. We are more or less responsible for them. Even when we ourselves reach the spirit world we retain the power of influencing others for good or evil. We influence other spirit people—we influence those in the flesh.

It is possible for spirits from other planets to visit this, but they would not be evil spirits. To be able to break away from the pull of one's native earth and the heavens thereof, and to move freely in the different conditions of another earth necessitates a development from which evil would need to have been eliminated.

Many believe in the existence of elementals (gnomes, fairies and such like little people) whose principal functions lie in the operations of nature. Some of these it is thought may be employed by human beings for various purposes, good or evil, as they may be subject to the stronger power of the human mind and will. Being non-moral themselves—having no sense of right and wrong—they may be pressed into the service of either good or evil according to the virtue or the wickedness of the mind controlling them. There is no doubt that some such order of beings exist, as they are seen clairvoyantly by children and adults and testimony to this effect is available in the literature of all times. However, too little is known definitely about the power, purposes and quality of these beings to allow anyone to write dogmatically about them—least of all as entities inherently wicked.

Accepting therefore the communicated statements from the other side that evil spirits are just "some of us" who have passed to spirit life and have been disincarnated for periods of different length, it is well to inquire what is the evil of these people and how they may influence us here.

Evil spirits are of all degrees. They may be those who have been nurtured in the love of war and have died with that love upon them. To fight and to kill and to incite others to fight and kill is the very breath of their life. They may believe that fighting is glorious, manly, heroic or they may desire to war for the simple love and excitement of it. They may be those who have been schooled in

cruelty to men and the animal creation. They may be those who, not necessarily cruel inherently, have been cruelly used in this life and die with feelings of hatred and revenge in their heart. All who pass over with a sense of injustice in their heart and hatred, anger and revenge no matter for whatsoever cause, serious or trivial, illegitimate or apparently justifiable are a danger in any world, causing unrest and ill-will amongst men. Their thoughts and feelings are, like wireless messages, broadcasted in the ether and atmosphere of space and are picked up as suggestions and impulses by those whose minds and characters respond to such vibrations. More than that, they can in person, by their presence inspire, control or obsess suitable mortals to hate, anger and revenge, to wound or murder. They hope to gain satisfaction by these means but their wickedness recoils upon their own souls—increasing their wickedness and suffering. In course of time this has the wisely planned result of bringing them to reason but many remain a long time in this terrible condition.

Then similarly there are those who have allowed jealousy to eat like a cancer into their soul. There are the greedy and avaricious, those who love and crave for power and authority over their fellows, who love flattery, honor and glory above all else. There are the sensualists (and alas they are many) who have always been making provision for the flesh to fulfill the lusts thereof—sexual excess, drink, eating, drugs, love of money and so on. People dying with strong fleshly lusts upon them carry the memory and desire for these with them. But they have no means of gratification—or full gratification and so seek to come back and enjoy their lust in a second-hand sort or way by obsessing mortals to the same lust and picking up, i. e., absorbing the emotions thus engendered.

There are the proud and haughty; minds strongly centered on caste, social position or other intellect—also those who are intensely selfish.

Then there is the more subtle form of evil in those who have persistently denied the one supreme spirit and have obstructed all religious teaching. A type of these may be seen in the master minds who engineered the French Communistic Revolution of 1788 and the present Russian Bolshevist autocracy. They deny and

mock at all religion—the after life—soul—God, and in order to enforce their personal views upon “right” government, do not scruple to rob, imprison and murder men and women of the thousands—hundreds of thousands.

In fact all who have great faults are or may be according to their degree “evil” spirits—and are able as already indicated above to influence others to their detriment, either in a trivial degree or very seriously indeed.

If what we are taught is true—and it seems most reasonably true—it shows how we—how the world makes its own heavens and its own hells—its saints and its own devils—its own gods good and evil. Killing is, I think, the greatest crime that man can commit against humanity. He did not order or cause his own birth into the physical world, a higher power—a wiser mind determined it for the chief purpose of providing earth’s experiences. There are the distinctive experiences and lessons of infancy, youth, prime and old age, and everyone has a natural right to go through all of these. The perfected world as a training school will be when every soul born in the flesh will have the privilege of living to the full natural span of earth life. The human race will have mastered and overcome all the adverse influences preventing full mortal life. This involves a complete knowledge of spiritual, mental, psychic and physical science—a vain dream of an ideal state, some may exclaim. It is our ideals which lead us onwards.

(I think that the belief in incarnation has a demoralizing influence upon the ethics of killing. If a person dies prematurely through disease—or is murdered—or is killed by accident—it is treated somewhat lightly by saying: “Oh, it is the consequence of some bad karma in a former incarnation.” And of a murderer it could be said, “He is the instrument by which the law of karma works out its processes,” and so although it is believed that he carries responsibility for his act—to be worked out in due course it all tends to minimize the crime of murder, and in the cases of death from disease or accident it tends to depreciate importance of studying and obeying the laws of hygiene, etc., now. By postponing punishment—(or “consequence”—if the word is preferred) its preventive

influence is reduced. I am referring to its effect upon the mass of people, not upon the few thoughtful. However, let that pass—it is only a passing remark by way of a parenthesis.)

The question arises now, “How can we guard ourselves against evil spirits?”

The first point to remember and to strongly hold is that disembodied spirits have no greater power over us than spirits (men and women) in the flesh. We do not usually go about in fear and trembling of our neighbors and associates. We are not constantly dreading that thieves and murderers are lurking in every dark place or corner to do us harm. But if perchance there were such we know that there are ample means of self-protection. Spirit people having no physical body—they have one means less of doing mortals harm. The spirit world is not in anarchy—without law, order and restriction. One must never believe that unprogressed or wicked spirits have more power than good spirits, or that good spirits are held back and only the bad have freedom! Never allow fear of a spirit to enter your mind. Fear is weakness, confidence is strength.

Secondly—by living a clean, righteous and kindly life we create about us a condition which evil spirits do not like and which they find difficult to penetrate.

Thirdly—by prayer to God we obtain protection in every case of need. Mighty are the armies of God. His resources are unlimited. Doubt not.

And generally—always maintain a spirit of goodwill to all men. Love is the greatest force in the universe. Bless and curse not. Send out kind and helpful thoughts to your enemies either in the flesh or in the spirit. Forgive them. If you have sufficient love you will never have any enemies.

These rules and instructions are better than all charms and incantations, etc. These are only useful when we know no better.

Ah, how skilful grows the hand
That obeyeth Love’s command!
It is the heart and not the brain,
That to the highest doth attain.
And he who followeth Love’s behest
Far excelleth all the rest.—Longfellow.

Snowdrops

Plucked by Snowdrop

The Sacrifice

So young to go, you say? Perhaps.

So full of Life’s fair hope and strong,
Facing each day with strength and faith,
As carefree as a thrush’s song!

He heard the call of man-made war,
And answered, and in answering fell!
He did his part as brave men will—
He played his rôle and played it well.

You place his vacant chair each eve
Beside your board—and he is there,
As bright of face as when on earth,
As light of heart, as young, as fair!

Oh, mother, with your tear-dimmed eyes,
And father, with your quiet grief,
You think his stay on earth was short,
But earth-life always is so brief.

His golden locks, your hair tinged gray,
Are measurements of fleeting years—
He journeyed faster, that was all,
In passing through this vale of tears.

But think you well each eventide,
The while you pray to meet again,
That he knows loyalty to God
Who first learns loyalty to men;

His country was more dear than life,
You gave, he gave the all you had—
Be satisfied—be glad—content—
Be proud to know he IS your lad!

Trust Yourself

Trust your own thought. Put it
against all the traditions of all ages.
Have faith in the self-evolved. What-
ever may be your thought, or however
much it may contradict the opinions of
your fellows and the voice of the past,
believe in it and stand by it. It may not
be true; but it matters little, if it is true
to you. Be true to it, and by and by the
larger truth will come. Assert your su-
premacy, your mental mastership. Re-
fuse to accept any alleged infallibility.
Be your own judge and abide by your
own findings. There is no higher court.
—Selected.

Is It Radio?

“Canst thou send the lightnings, that
they may go, and say unto thee, here we
are?”—Job 38-36.

The Magic of Numbers

By W. Gornold

Pythagoras, the philosopher of Crotona, is reported to have affirmed that the universe was fashioned and founded upon the power of Numbers. In such case he did not speak soon enough, and in any case it is matter of common experience that the world has since been governed by numbers. Did not King David say a thousand years before the Day Star visited the earth that, "He knoweth the number of the stars and calleth them all by their names?" If we think into the subject we shall find that there is much more imported by the word "number" than at first appears. We are apt to think of the stars as "so many," and to neglect altogether the significance that attaches to the word number when referred to the power, vibration, quality and influence of the stars. Yet there are books of quite modern making which bring us into touch with these and other mysteries connected with the so-called "power of numbers." Not that Numbers *per se* have any properties of their own apart from those which we impose on them, but considered as having regard to the ratio of vibration, we are at once involved in a world of veridical facts. For although we are not in full knowledge of the subtle connection between Sound, Form and Color, we are aware that vibration means sound, and that sound is capable of expression as either form or color. This fact was probably known to, or at least intuitively perceived by the ancients, who conceived the universe as created by the Verbum, Logos, or primordial Sound. Those who have studied the phenomena of the eidophone with its sound-forms produced by vibrations of a tympanum in response to various notes from a cornet will be in a position to understand how similar vibrations in the ether of space could result in the production of various ethereal forms. We see definite forms produced by atmospheric vibration in a material medium, and it is therefore easy to conceive of etheric vibrations producing ethereal forms in an etheric medium. The fact that we have no sense fine enough to perceive them does not give us reason to affirm that such bodies do not or cannot exist. The study of physics does not support the concept of immediate energy, but rather of agency by conversion of energy under

the law of the correlation of forces. The doctrine of Mediation is to the same effect—God is one, His agents are innumerable. So whether we speak of X-rays, or of electricity, light, color, or sound, we are dealing with vibration, not as immediate energy, but as concatenated agency, for the all are various modes of etheric vibration in a descending scale. They are moreover convertible.

What then do the kabalists mean by the Number of a star or planet? Nothing else than the mass-chord of its vibration, from which certain definite effects are observable through human agency. They find expression in us as form, color, character, and faculty. It is thus possible for us to speak of people as Jovial, Mercurial, etc., connoting a certain physiognomy and character as identified with the influence of a planet. We know that complexion is the result of the preponderance of either the iron or sulphur pigment in the skin, and yet we cannot escape the fact that human beings are all compounded of the same elements, that they are identified with the earth from which they are born in point of constitution, and that the study of solar physics has so far revealed no single element in our luminary which is not already existent in our earth or its atmosphere. But this is only the physical link, or an illustration of the continuity of matter on the physical plane. If scientific research has established anything at all it is that "Nature does not cease to exist where we cease to perceive her."

Then if planets mean vibration, they also mean color, sound, form and other qualities. So if we say that Jupiter is allied to the number 3, we mean that his is the fulness of sound which is expressed in the trichord, a trinity in unity, and therefore perhaps seized upon by the ancients as a particular expression of Deity, as all creatures in some degree must be, whence they paid special tribute to Jove, Jupiter, Deo-pitar, or by whatever name they called him. Venus as 6 is similarly allied to form, color, symmetry, order, arrangement, neatness and work, so that in six days the whole universe is said to have been set in order and rendered beautiful to the service of man, when "the Morning Stars sang together and all the hosts of Heaven shouted for joy!" The Pythagorean idea of the "music of the spheres" is antici-

pated by the inspired writer. The spinning-top, the aeroplane, the sawmill, all give us a hint as to how the spheres in their revolutions may give out their ethereal notes, which, if we had the sense to hear them, might sound like the full-throated organ tones of some vast celestial choir. I find nothing incongruous in the idea that Saturn may be allied to the number 8, Mars to 9, or Mercury to 5. Concerning Mercury as 5, for instance, we might conceive of the planet as being related to the power of self-expression, or what we call intelligence, and straightway link him up with the accredited Messenger of the Gods, the celestial Interpreter, the ruler of commerce (*Merx*—trade) and navigation with his fleet of "winged messengers" carrying food for both body and mind to all peoples. We should recognize him as the ruler of Wednesday, Woden's-day, and trace directly through from Voden to Bodhan, and thus to the seat of ancient knowledge. (Sansk. *Bodh*—knowledge.) It would then be only appropriate that men should be possessed of five senses which are the Gates of Knowledge, and five fingers and five toes by which self-expression might be facilitated. And if this be but a fantasy, perhaps the whole universe may be too. Who knows by what measure Nature has imposed upon us a law of mind by which not sense alone but even Reason is limited and enslaved?

There is a subtle connection between names and numbers, and between numbers (as indices of vibration) and colors and sounds. If there were no such connectedness the universe could hardly hang together. It is better to believe too much than too little regarding a territory that is as yet but partially explored, always presuming that there are adequate grounds for such extension of belief. Something has been said in the course of this article about coincidence and law. I wonder what cause our rationalists would ascribe to the effects quite recently detailed in the experience of Judge Staveley-Hill, who has lately been appointed to Northamptonshire County Court. On his retirement from the Banbury Recordership, he remarked that although there were many people who said there was nothing in numbers, his experience was otherwise. He was born, he said, on the 22nd day of the month, christened on the 22nd, married

on the 22nd, and had two children, both born on the 22nd. He was called to the Bar on the 22nd, appointed Recorder of Banbury on the 22nd, and his appointment as County Court Judge was dated the 22nd. This statement was made in the year 22 of the present century, and at Banbury Quarter Sessions, in which words there are just 22 letters. This experience is not without parallel in history, for I find that Tuesday was a day that pursued the fortunes of Thomas à Becket, Archbishop of Canterbury, who was banished on Tuesday, on Tuesday returned from exile, was declared against by the peers on Tuesday, murdered in his cathedral on Tuesday, and most singular of all, removed and enshrined, after an interval of fifty years, on Tuesday. Saturday was similarly a great day in the life of Henry VII, who regarded it as his lucky day. On that day of the week he triumphed over Richard III on Bosworth Field, and on Saturday entered the City of London amid great acclamations.

Thursday was not propitious to the fortunes of Henry VIII and his family, for he died on a Thursday, his son, Edward VI, also died on Thursday, his daughter, Queen Mary, died on Thursday, and Queen Elizabeth also died on Thursday.

Pope Sixtus V found Wednesday to be a fortunate day, for that was the day of his birth, the day on which he was created General of his Order, the day on which he was made Cardinal, the day on which he was elected Pope, and finally Wednesday was the day on which he was invested.

We may accept these facts as coincidences, but if we do so it is incumbent on us to define the connection between these effects and their antecedent causes, or abandon once for all the bad habit of sweeping them all up together and putting them away under the label of "chance." In a universe that is the expression of a Divine Intelligence, and which for that reason alone is intelligible, there is no room for chance happenings; but there is more than enough for what we are pleased to call coincidences, which in themselves point to the existence of a law. This law of life and mind is not impenetrable, but our own limitations are such that we know little about it up to now. That is the chief reason of wishing to know more. Whether or not the study

of the ancient art of the Kabala will help us in that direction is a matter for individual question. Light comes to all men according to the angle of their vision, to some direct revelation, to others by reflection. We are not all instructed alike, either in the same measure or by the same means.—*The Occult Review*.

Phrenology: A Psychic Study—

By J. P. Blackford, F. B. P. S.

Heredity

One of the most difficult problems we have to solve is that known as heredity—how far its power and influence control our personalities, and consequently how great is its effect upon our origin and destiny.

The information available on the subject is sufficiently convincing to leave no shadow of doubt as to its having been a primordial principle operating in the genesis of man. The main facts are today as potent as ever, mysteries of human personality.

Before entering upon the psychic phase of this subject, it may be well to deal with it in a general sense as ordinarily accepted and try to find out what it is we inherit, and what steps may be taken (if any) to improve the inheritance of those still unborn.

Whilst there is no question as to the possibility of transmission of inherited or ingenerate qualities to our children, there is considerable doubt as to the possibility of transmitting acquired features. In favor of so doing it has been argued that the giraffe's neck has acquired its great length from the fact that it fed from leaves of trees which were normally above its reach, and that constant stretching ultimately made the long neck a characteristic of the animal which it transmitted to its young. This hypothesis bristles with difficulties with which one cannot stop to deal. One or two queries, however, suggest themselves. If the giraffe, why not other long-necked animals? Why the growth of the neck and not the legs? How were the early short-necked giraffes fed, if their fodder was out of their reach? If they secured sufficient food to survive, what need for the extra length of neck? These with other questions, though not suggesting disproof of the hypothesis, at any rate calls for further consideration of the question.

Experiments in other directions seem to discount the theory of transmission of acquired characteristics. It has been the practice for thousands of years to cut off the tails of lambs, and though practically every parent sheep is tailless, yet every lamb is still gifted with a long tail. Some tribes of men flatten the foreheads of their infants by applying constant pressure with flat boards, with the result that all adults of the tribes have flat heads; but yet, after countless generations of flattening, all the children are born with convex foreheads, and the process of flattening has again to be repeated.

The facts seem to suggest that nature cannot be altered from without, and any desired change must spring from within. The need for good parentage, therefore, to render this possible, is startlingly apparent. In this connection, how valuable a knowledge of Eugenics would be. All potential parents should be taught the laws pertaining to parenthood, with special reference to lineage and heredity. Then, natural law may be evoked; men and women would seek for worthy co-partners, selecting each other, not because of some fancied personal charm, but because of their fitness for the chief duties of life—the evolution of a nobler race. Selection of the best, by the best; remembering that the best for A would not necessarily be the best for B; but with due regard to the whole of the conditions, the great majority of mankind would be happily mated, and the standard of both physical and spiritual life would be definitely raised in their progeny.

What do we inherit from our parents? We read in an old and valued book that grapes do not grow upon thorns, nor figs upon thistles. Every schoolboy knows that the tree which will grow as the result of planting an acorn will be neither an elm nor a beach. The seed of a plant will produce a plant of the same nature as that which produced the seed, and none other. "Every creature after his kind" is a natural law which has no exceptions. Tigers are the product of tiger parentage, elephants of elephant parentage, and human beings of human parentage. This is an incontrovertible fact, and is the first great law in heredity.

For him who sings in the dark there is always light—he makes it, and none can shut it from him.

"Your Psychic Powers and How to Develop Them"

Part II

By Hereward Carrington, Ph.D.

Automatic Writing

Automatic writing means writing which is performed without the use of the conscious mind; that is, writing which is performed by the unconscious muscular energies of the hand and arm; hence automatic or non-conscious writing. A pencil is taken in the ordinary way and held over a piece of paper, and in a short time it will be noticed that slight movements of the pencil occur, making scrawling marks on the paper. As time goes on these marks become more and more consistent and consecutive. They begin to form circles, hooks, etc., until letters, then words, and finally whole sentences are written out.

How to Obtain Automatic Writing

The best way to obtain automatic writing is to hold the arm clear off the table; that is, so that neither the wrist, nor the elbows, nor any part of the arm touches it. In this way a certain amount of fatigue is soon induced in the arm, and, as soon as this occurs, automatic writing tends to begin.

In obtaining writing of this character you must be careful to abstract your conscious guidance from the hand as much as possible, leaving it to itself. Do not try and write anything of your own volition; let it guide itself, even if it writes nonsense at first.

Some persons obtain writing more easily if the pencil is placed between the first and second fingers, but whatever way is most convenient to you should be adopted in cultivating automatic writing.

Make the mind as blank as possible. After a time you may be able to think of other things at the same time, carry on a train of conversation, read a book, etc., at the same time that your hand is writing the messages; but it is improbable that you will be able to do this at first. The first thing is to make the mind blank and await results.

Two Important Rules to Follow

When developing automatic writing, you should sit for *not longer* than fifteen or twenty minutes daily and, if possible, *always at the same time*. It is very important that these two rules be observed. Mr. W. T. Stead, the well-known journalist and spiritualist, once stated to me that he considered these two warnings of the utmost importance, and attributed his own success (and the fact that he had never encountered any difficulties or any trouble in his automatic writing) to the fact that he had heeded strictly this advice.

How Automatic Writing Is Accomplished

Automatic writing is doubtless performed by the subconscious muscular action on the part of the hand and arm of the writer; that is, in the majority of cases. But this does not serve to "explain" it, as many people

believe. Granting that the actual writing is obtained in this way, the question remains "How about the information which is often obtained by means of the writing, information which the writer could not possibly have known by any normal means?" For instance, suppose you are sitting at your table, pencil in hand, waiting to see what is written. Your hand writes: "I am James Valentine. I was killed in a railroad accident this afternoon at 4 o'clock." Granting that your own hand actually moved the pencil to write this message, where did this piece of information come from? How did your mind know what to write, and the fact that James Valentine had been killed? That is the question which remains to be solved, and is the one which the majority of scientists who have undertaken to investigate and explain these phenomena slur over and leave altogether unexplained. In many other cases, also, the power seems to be greater than the medium alone could have produced, and, in such cases, an outside power was doubtless employed, as in many "physical phenomena."

The Character of the Messages Received

Many of the messages you receive, especially at first, will doubtless prove incoherent and disconnected, like dreams, in fact they *are* dreams, only instead of seeing these thoughts in visions, they are written out by your own hand. In both cases, however, it is your dream-consciousness (subconsciousness) which originates the messages or the visions.

In many cases, however, clear and consistent messages are written and these may be supernormal and show evidence of telepathy, clairvoyance, premonition, or spirit-communication, just as dreams do. Many mediums obtain their messages direct by automatic writing. Mrs. Piper of Boston, in many ways the most famous medium in the history of Psychics, obtained nearly all her communications in this manner. In her case, she passes into a very deep trance while writing and has to be supported by cushions. In your own case, it is improbable that you will go into trance at first,—though you may have a tendency to do so, and if you begin to feel sleepy or drowsy during the writing, you should give way to this and allow yourself to pass into the trance-condition. In this state many of the best messages are obtained. It is advisable, however, to do this for the first few times only in the presence of an experienced medium or psychic, who can attend to you during the period of trance, and who will ask questions for your hand to reply to, etc.

Phenomena Which May Occur During the Writing

This feeling of drowsiness appears very often in automatic writing, but it is not universal. Many mediums who obtain remarkable messages in this manner have

never passed into trance and have no desire to do so; they remain perfectly normal throughout.

It may be that when you begin to write, your hand and arm will show signs of insensibility; that is, it will lose its sensation and any feeling of pain, etc. It becomes, as we say, anaesthetic. You may be quite unconscious of this fact and only discover it by an accident.

More Phenomena

Some of these messages are very remarkable, and contain sound advice which can be followed with profit. Some doubtless originate from those spirit friends who claim to give them. On the other hand, many of them are foolish, lying or merely silly, so that here, as in all other cases, discrimination must be used, and you must exert your own common-sense and judgment in the matter of accepting these messages, and you must see to what extent you may be willing to abide and profit by the advice given.

It sometimes happens that automatic writing forms letters, but these appear curiously shaped and the words cannot be read; sometimes it begins at the right hand side of the page and writes toward the left, like Hebrew. When this is the case it is always a good plan to hold the sheet of paper up to a mirror to see whether the writing can be read in this way. If so, the writing has been merely reversed, and is what we term "mirror-writing."

Some persons can write with the left hand as well as with the right, but usually this is not the case, except with left-handed persons. The reason seems to be that the left hand is poorly developed as a writing machine. For this reason, we can hardly expect any intelligence, who may desire to give messages, to find this an easy way of expressing them! Still it may be tried after writing has been obtained by the right hand.

Occasionally messages are given in foreign languages or in queer tongues, unknown to the sitter. These may be genuine messages, and, if they come in a language unknown to you, you may be more or less assured that they emanate from some spirit friend who speaks the language in question. Occasionally, however, your hand will write "gibberish," and there are many cases on record where this has been done and no true language has been written.

In addition to automatic writing, there may also be automatic *speech*—when the medium speaks in the trance state, instead of writing. It is only a different method of externalizing the information obtained. It was in this manner that the majority of the "Raymond" messages were obtained by Sir Oliver Lodge,—which have lately gained so much notoriety. Sir Oliver believes that his dead son was actually speaking to him through the entranced medium, and, if this were really the case, of course the "spirit" must have succeeded in some way in manipulating the vocal apparatus of the medium, to give the messages. To many of us, however, these Raymond messages present no very

striking evidence of survival—certainly no such good evidence as has been obtained in the past, from other quarters; and it would appear to many of us that there is evidence here of indirect telepathy and information supernormally acquired in other ways, rather than direct "spirit communication." Of course, this is a very much debated question, which cannot be entered into here; it need only be said that, to the author, at all events, the Raymond communications lack many of the elements of conviction—though, certainly, they are profoundly interesting and suggestive from many standpoints.

We now come to another interesting method for deriving supernormal information, viz.:

Crystal-Gazing

Crystal-Gazing means, simply, the practice of looking into a ball of crystal, glass or some similar substance and endeavoring to see within it pictures or images which apparently present themselves to the eye while thus gazing at it.

How to Begin

The best way to begin is to procure a crystal of at least three inches in diameter, larger if possible, and mounted upon a slender wooden stand. The stand and crystal should be placed against a background of black felt or cloth, and the crystal should be shaded with more cloth of the same character, so that there is no high-light anywhere upon it, that is, no point upon which the sun's rays fall making it a bright spot. If the outlines of the ball appear a little cloudy and uncertain, owing to the semi-darkness, this will often help matters.

Place yourself in front of the ball, your eyes being about a foot from its surface. You should be seated in a comfortable chair, your eyes shaded from the light and relaxed in body and quiet in mind. Gaze steadily at the crystal for a few minutes; do not strain or focus the eyes particularly upon any part of the ball or try to see into its interior. Do not blink the eyes more than you can help; at the same time do not strain them by trying to keep them open for any length of time without blinking. Do not let your eyes wander from the ball nor your attention relax from the subject on hand. Do not let your eyes stare vacantly, but look intently at the ball without undue strain or concentration. Try not to think of anything in particular during the process of this gazing; make the mind fairly blank, at the same time do not allow yourself to become sleepy or the mind to become totally blank to outside impressions.

It is inadvisable to keep this up for more than five minutes at a time at first, for if you do you will find that your eyes will become strained and will "water" after you leave off the experiment. If this is the case you may be sure you have continued gazing for too long a period. As in automatic writing it is advisable, if possible, to sit at the same time every day, while developing, and for the same length of time each day. This

time may be lengthened as you progress, though it is usually found unnecessary to look into the crystal for more than a few minutes at a time, for you cannot get consistent, long-drawn-out visions, as you can Automatic-Writing.

Explanation of Crystal-Gazing

Crystal-Gazing depends largely upon the ability possessed by the psychic to "visualize," or express in pictorial form, thoughts and images which arise from the subconscious mind. The majority of crystal visions are of this character. You must not assume that because you see figures in the ball that these figures are really in that place; that is, that they are objective or external and exist within the crystal. No; they are mental pictures or hallucinations, but they are expressed or externalized in this way.

For example: You may think of a friend's face and bring it up vividly before your mind's eye, as a memory picture. Now, in ordinary life, the process of externalization ends there, but if you are a good visualizer you can carry it further, and actually project into the crystal the picture of your thought, placing it *in* the ball, where you will see your friend's face clearly reflected from within its depths. But your friend is not really in the ball; it is merely your mental conception or picture of him. Nearly all crystal visions are of this character, as before said.

Supernormal Crystal-Visions

Crystal-visions, however, often contain information and messages which the sitter could not possibly have known naturally, and which are conveyed to him by this means. For instance, you may look into the ball one day and see, acted before you in the crystal-vision, a tragedy in which some friend of yours plays a part. You know nothing whatever about this, yet later on you receive from this friend a letter, telling you of the details of the tragedy in question. Your vision has proved correct. It is authentic and "supernormal" in character. Thus you will see that crystal-visions are more than mere empty visions or hallucinations. The character and content of these pictures often convey striking information and they may be telepathic, clairvoyant or premonitory,—just as dreams are,—or they may represent genuine spirit messages.

How to Develop the Power

You may develop the power of visualizing in yourself, which is extremely important, by such simple imagination-exercises as the following: Ask yourself a question, such as "What was the color of Mother Hubbard's dog?" "Was Jack, the Giant-killer, dark or fair?" "Was Helen of Troy tall, or small and slender?" Such questions as these should bring up before your mind's eye an immediate answer in the form of a mental picture of the person or event in question, and if they do *not* do so you may be sure that your power of visualizing is not good and will have to be developed before you can have clear crystal vi-

sions. If your power of visualizing is extremely good you will probably be enabled, after a certain length of time, to dispense with the ball altogether, and see your visions upon a white or black background, by concentrating upon it, and finally anywhere in space that you may choose to induce them.

When you have arrived at this stage of development, however, you are very far along the path of successful mediumship!

Clouding and Visualization

If you are to obtain crystal visions you will probably notice that, just before the vision appears, the ball will cloud over as though a blackish grey mist were filling it, or were interposed between your eyes and it. This "clouding," as it is called, is well known and is a symptom of oncoming visions.

If, after sitting for five minutes every day for a couple of weeks you do not obtain any visions at all, you may rest assured that you are a very poor visualizer, and will probably not succeed in this direction.

You might try, however, one simple experiment for a few days longer. Gaze at a bright and highly colored object, upon which the light is falling, for about a minute; then close your eyes for a few seconds, and then look at the ball. If you are ever to see anything you should, after a few attempts, see within the ball a duplicate of the object you have been looking at, in its complementary colors.

The Human Aura

Each individual has his own peculiarly constituted and personal vital magnetism, and this differs from all others in quality and properties. A fully developed psychic is enabled to distinguish these one from another, and a medium in trance may be enabled to get into communication with a deceased person through or by means of this fluidic impression left upon it, as explained in the lesson devoted to trance. One or two practical examples or exercises may serve to show the student the reality of this fluidic emanation, and he may employ these to convince his sceptical friends also of its reality.

Experiment to Prove the Existence of the Fluid

(1) A very simple test is the following: Hang a dead-black cloth over the back of a chair and see that no light falls directly on the cloth. The light in the room should be somewhat subdued and you should stand between it and the cloth, so as to throw your hands, held against the latter, into shadow. Now approach your two hands one to another and touch the finger-tips together, the hands being otherwise opened wide, palms turned toward yourself and thumbs pointing toward the ceiling. In this condition you will probably find that, as the first and fourth finger-tips touch, the second and third fingers have to be bent considerably to touch one another. The hands should be at a distance of about three inches from the black cloth and about 15 inches from your face. Hold the finger-tips together for about

30 seconds; then very gradually pull them apart and you will see, coming from and joining your fingers, streams of whitish, misty vapor, which is the vital connection between the hands, which you have established by the previous contact. If you move the fingers slightly up and down, after they have been separated an inch or so, you will find that the streams or bands of light follow the fingers, still connecting them, which will prove that it is not due to hallucination or to what is called "persistence of vision."

How to Magnetize Water

(2) Place two glasses of water side by side on the table. Over one of these place the tips of your fingers, held together so as to form a point as much as possible. Hold these over the water in one glass for four or five minutes, *willing* that your vital magnetism should pass into the water and *affect* it. If now you ask a sensitive person, who has not seen you perform the experiment, to pick out the glass of water which has been treated magnetically, he will be able to do so almost invariably, and will tell you that the water sparkles as though charged with some effervescent gas.

Self-Projection

By "self-projection" is meant the faculty or ability to send out or cause to travel to a distance the etheric self or "double," by an effort or will. This seems to be, to some extent, inherent in some individuals, and occurs with them spontaneously and almost against their will. They go into trance and, at the end of a certain time, find that they have left their bodies and traveled to some distant scene! This, however, is rare; in the majority of cases the power has to be developed by long and assiduous cultivation.

Practical Instructions for Self-Projection

This inner, etheric body, which is expelled to a distance by the power of will, in cases of self-projection, may be released and projected by the student after a certain amount of practice. He should go about this cautiously, feeling his way, as it were, but proceeding more or less along the following lines:

Place yourself in a perfectly composed attitude either on a couch or in a large chair. Close the eyes and breathe deeply for a few minutes, all the time holding the mind on a central point of concentration. Travel over your body in thought, and at each point or spot dwelt upon by you, *will* that your etheric body becomes detached or loosened from its connection with the physical body. As you begin to gain control of this process you may hear or rather "sense" a process of separation taking place, resembling a "click," and inwardly feeling like the disconnection of an electric current. When this has been completed at one point, travel to another. Do not try too many on any one occasion, and always be sure to restore by an effort of will the original connected condition before you rise from the experiment at the end of the sitting.

Further Directions and Advise

After you have gone round your body in this way and have succeeded in disconnecting it more or less completely, you should then call up before you, in space, a certain distant locality, such as the room of a friend, and, throwing the whole force of your being into a single determined effort of will, force yourself mentally to leave your body and travel to the locality before you. If you feel that you are losing consciousness, or that everything is "going black" before you, discontinue the experiment at once and return to your physical body. If you can keep your self-consciousness active you may safely travel to any distance, feeling assured that you will be able to return whenever you want to and re-animate your own physical frame. All this, of course, takes time and persistence of development, and cannot be acquired in a few days. Moreover, we would advise the student not to attempt this process until he has progressed further in his studies.

Should he, however, make up his mind to do so, he should proceed along the above lines, advancing cautiously all the time and never allowing himself to lose consciousness at any stage of the proceedings. When he has acquired this power, he will have in his possession a wonderful knowledge, and a means of acquiring information and spiritual insight which others, who have not developed it, are totally unable to comprehend.

Spirit Message

From the Spirit of Herbert Spencer

Through Wm. J. Bryan, M. D.

Yes, my friend, Dr. Bryan, I *again* present myself, Herbert Spencer, the same philosopher as of old, and yet the new Spencer because I now see matters clearly from the spirit side of life; and I most earnestly declare, that this spirit-world, where spirits of people (who were once earth-dwellers) now inhabit, that the laws of philosophical adjudication now proves to my mind that an all-wise Creator has designed and populated the planets, and that all of the universe is the result of the Creator's supreme intelligence and divine love.

No other solution to the problem of life presents itself; and if all who know me by my writings will believe me, let them rest assured that life, *as I now view it*, is one continuous procession of advancement, change and progression, filled with God's power, and manifesting according to divine will and projection.

"Believe me or not," I am willing now to *retract* many of my unwise assertions concerning the plan of universe; and let me add, that all who will use *spiritual* thought, *spiritual* reason and employ *spiritual* deductions—as opposed to the metaphysical conception of mentality predominant, will agree with me *now* in declaring, that this is God's world, and we all are here by divine will, love and compassion.

Helps

The past is all in yesterday; the future lies in today. Take the thought of self-reliance, plant it in your storehouse, water and feed it by recognizing the weak places you find each day. It will help you to gain ground in your daily steps.

Your need, whatever it may be, enters into the silence of your own being. Command yourself that you may know the right of things and not ask for things to be done today to be undone tomorrow.

Do the thing you know to do today and in the great pattern of life and out of the great bowl of life you will get your share.

Weary not, daily returning to the conflict will bring the success of a battle courageously won.

Go forth in faith to conquer; your hour is *now*.

Refrain from fault finding today. Work in love, live in truth and grow daily, bringing into activity the natural powers heretofore called gifts. Truth gathered today can only fill the present want.

Save all by wasting nothing.

* * *

Let the past experiences be a guide for all time; build on the ruins of yesterday; much light can be shed on the pathway from the ruins. Make everything serve you while you wait.

Every part and particle of your body is brain matter; use it, don't abuse it.

Might may reign for a season, but right is Eternal Justice.

To live is right and to gain knowledge is no evil deed as has been taught.

* * *

Return, Oh Wanderers from misguided worship, and eat again the fruit from the tree of Knowledge that you may clothe yourselves in your right minds and live the perfect life through growth, the revelator of Life.

When a person does the only thing he can do, he must be right.

If we make ourselves contented with things as they are, things that please us will grow and things that displease us will disappear.

If I set a light in the dark places in my own life, no traveler will stumble because of me.

Keep your eyes on the goal you chose, never faltering and all will be accomplished even though the hour be late.

* * *

A few bricks do not speak of the structure; it is only when each one is in its place that the building reveals its purpose.

Your lives are as the fern folded, and still growing, reaching life's fullness as it unfolds.

Only those who have tasted death know life.

Take time for reconstruction of yourself; be strong but not self-willed. Be willing, but not weak.

Cultivate gentleness of spirit in all ways and speech; kindness of manner that loveliness of face and form may be established.

Ask yourself the way; seek not another's star in glory but blazon forth from your own high tower the light that steers your ship from the rocks.

* * *

You cannot serve two masters; you must walk by Wisdom's light or Faith's pale shade. Gain knowledge of all things.

It is not so much faith as building power the world needs.

Our power rests with our adversaries; it comes through being forced out of old ruts, in meeting them and their methods.

Deliver us from our common enemy and preserve the good in all. Knowledge is Power, Ignorance is weakness.

* * *

Analyze rather than criticize.

To stop worry, reason.

Compete rather than combat. Clear thinking is clear acting.

Awaken to the call of Life, filling your own domain and answer—I am here, what must I do to gain knowledge of Life.

Behold yourself as a little child and know you cannot fail; grasp each little thing, it is the sunbeam, tiny at first, that heralds the day. Be steadfast, unwavering. Victory will come.

* * *

When you would correct a fault, picture the perfect image and it will draw the fault into itself. That which we reflect into the world will in time bring forth the perfect image, good or bad. This law rules everything of change and there is absolutely nothing *but* change in the Universe; the Universe itself is change. If you would possess knowledge you must labor for it and, in the change wrought you have a new creation. Behold the flower today a seed in the harvest.

Live today so filled with living things of life that the only decay in life is the process of reconstruction.

* * *

Man's will over man is not greater than man's will over himself if we apply ourselves to ourselves. Stop now and learn to give expression of and in yourself; let nothing be trodden under foot. Stand erect and proclaim power of possession in growth; not mastery, but kin of mastery. Only be master of self in things which control your Universe; for each life is a planet in its own sun. Listen: waver not, fear not, but behold yourself in perfection.

EFFA E. DANELSON,

ELEMENTARY PSYCHOLOGY

PART VI

By CLARENCE H. FOSTER

Reasons Why You Don't

Point Eleven

1. We must also realize that there is, in human nature, an ever-present, innate resistance to any change in the personality.

2. In the depth of the unconscious, one desires to remain exactly as he is. If he is in ill-health, some portion of his desires are toward that very sickness wherein he prefers to remain.

3. This statement, concerning inertia and resistance to change, does not contradict, in any way, the realization that one has opposed energies seeking outlet in progress.

4. Throughout nature, we observe that creation manifests through the actions of diametrically opposed forces.

5. In the depth of the unconscious, we find impulses toward progress and impulses toward regression, inertia and the "easy-road."

6. Where the regressive trend and the resistance to change is predominant, nothing can bring one out of it, except the mediumship of some external personality.

7. You may always recognize that one is awakened from inertia and regression only through external personality. One may become awakened from inertia and put forth effort toward progress, either (a) by becoming attached to an external personality in the flesh, or the picture, or idealized idea of a personality, then seeking to elevate self *for the sake of* that personality. (b) Or by becoming attached to external personality, then being deeply wounded by that personality, and thereafter struggling to elevate self in an "I'll show you" attitude to overcome the hurt.

8. In either case, the medium which awakens them and motivates effort, is external personality. Recognize this with your pupils.

9. And since we must recognize that the regressive self and resistance to change is always present, then it is an easy matter to see that much time may be lost, simply through lack of understanding.

10. For when the impulse to act and do and be becomes almost strong enough to really cause one to take some definite step, then the regressive self will do what it can to head him off for another brief period.

11. The most plausible and logical reasons will appear before him, explaining that tomorrow, or next Tuesday, would be a much better day than today to carry out the action in mind.

12. Indeed, there are often *real* reasons why next Tuesday might be a better time than today. But, more often, the regressive self has taken the most simple way

of heading him off for another hour, or another day and when that time is up it will be ready with another means of holding him back still another day.

The Twelve Tribes of Israel

There will be metaphysical teachers, who, reading this series thus far will feel that it can contain no metaphysics, for it does not speak of "desirelessness." But let us remember that there are three hundred numbers in Series E.

We might briefly outline a tale in symbolism to answer such questions of this nature which might arise. And, if there be those to whom this number is quite meaningless, let them have patience, for we shall immediately hereafter "come back to earth" again.

If you have the opportunity, take a common table plate and place it *upside down* upon the table. Then place a common saucer upside down upon the plate. In the center of the saucer place an apple, a thimble, or any small article. Now let us "imagine" for a time.

Let us imagine that the outer rim of the plate represents the active fifth principle of man. It is the desire personality. It is made up entirely of temporal desires and attachments to personalities, material things and self-elevation. It is the "Unconscious" which the psychoanalyst studies. It is the Twelve Tribes of Israel. It is Egypt, the Land of Bondage. It is that great city, Babylon.

Then let us imagine the inverted saucer as also divided into twelve segments. Let us call the saucer the sixth principle of man. We might also call it the soul. We might imagine it as a twelve phase creator, made up of creative faculties. We might call this creative soul the Twelve Tribes of the Children of Israel.

As for the apple in the center of the saucer, the reader for whom this is written already knows what it represents.

Let us now turn to some of the Biblical scriptures and perhaps we can "imagine" a little further.

In Exodus we find the Children of Israel in Egypt, the Land of Bondage. Here they are compelled to labor to fulfill the selfish desires of the Egyptians and the Egyptian King, Pharaoh. They serve only the desires of the Egyptians, the desire personality.

But a promise is made to the Children of Israel that they shall be led into the Land of Canaan, a land flowing with milk and honey. The Egyptians, who have compelled the Children of Israel to labor endlessly, refuse to let them go. The Egyptians then begin to receive afflictions, amounting almost to a crucifixion, until at last, with Pharaoh, they are overwhelmed in the Red Sea. The Children of Israel are then led through the wilderness, with a cloud to lead them by day, and a fire by night. At length they are led into Canaan.

And if one might wish to "imagine" what they found in the Land of Canaan, he might turn to the book of Revelations, by St. John, the Divine.

In this marvelous writing, St. John depicts many things, including the protection of the Twelve Tribes of the Children of Israel, "sealed in their foreheads." That great city Babylon, is overthrown. In Revelations, Chapter 21, is found a description of the Holy City, the New Jerusalem, the risen soul of man. The city had twelve gates and names written thereon, which are the names of the Twelve Tribes of the Children of Israel. The Children of Israel worshiped and served only the Lord God in the midst of the city, the New Jerusalem.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

Reasons Why You Don't

Point Twelve

1. Any teacher knows that the first requisite to progress, creation, and service in life, is imagination or visualization. It is a truth that any attainment or result in life must first exist in the "uncreate" as an idea in consciousness, from which the "create" becomes manifest.

2. Nevertheless, there is an immeasurable gulf between sound and practical imagination and fruitless phantasy or day-dreaming.

3. Constructive imagination and visualization is *always* directed toward either (a) an actual effect upon outer circumstances, the objective world, or society. (b) An endeavor to "create." (c) Or an endeavor to develop the senses and faculties.

4. If imagination and visualization is not directed toward one of the objects mentioned, it is plain and simple "phantasy" or day-dreaming.

5. You can recall the day-dreams of childhood of such fascination. The purpose of these day-dreams, as with all "phantasy," is to give one an imaginary sense of accomplishment and attainment.

6. And bear in mind here that it is possible that that which was in the beginning an idle phantasy, if continued with one idea, can become true concentration. And if it could become true in practical life, this visualization can eventually produce perfect results.

7. Nevertheless, as the regressive trend of the race becomes more predominant, the tendency toward idle phantasy becomes more pronounced. "Phantasy" always has as its purpose the imaginary fulfillment of desires for: (a) Sensations of pleasure. (b) Feelings of glory, grandeur and superiority.

8. "Phantasy" is a wasteful occupation in that it: (a) Diverts our energies and time into fruitless paths, and, also, (b) it builds into the depths of the unconscious a multiplex assortment of desires or wishes for all the conditions, which one phantasies. And, since most of the phantasies are entirely impractical and im-

possible of fruition, one has a vast assemblage of unconscious desires of an endless variety and thereafter, a unified purpose in life is impossible.

9. One of the greatest causes of racial discontent lies in the universal habit of phantasying self in positions of glory in countless ways. Then, with the great diversity of wishes builded into the unconscious, one can be content in *no* occupation, for there are innumerable desires "pulling" in other directions.

10. Did you ever sit in a movie and live through the hero's or heroine's part as though it were yourself? Or, in reading a book, do the same? Or, just sit and imagine yourself in pomp and glory? That is phantasy, if you did it just for the pleasure of imagining yourself there.

11. Let us now suppose that your progressive, ambitious self has awakened and, again, is almost ready to *really* do something. And the regressive self says to himself: "Well, I must head him off again."

12. Shortly one begins an hour or two of day-dreaming, imagining self in elevated places, with great accomplishments, etc. Each day one has a different glory to day-dream about. Each time, after an hour of idle phantasy, one settles back into the "easy-road." Why struggle—see all the glory in these phantasies just experienced! And the regressive self chuckles for another day.

Why Your Pupils Fail

While we are touching upon the reasons for failure to make progress in objective life, let us examine the frequent experience of pupils in their initial stages.

You may be teaching along constructive and inspirational lines. You may be teaching self-help along analytical lines. You may be giving metaphysical instruction. You may teach verbally or through a printed medium.

During your teaching, on whatever plane you are working, you will doubtless frequently give instructions to your pupils for exercises or action which they are to take.

The pupil becomes greatly inspired by your presence or writings. He forms a strong transference or attachment to you and becomes most determined to settle down to work and show real results. We will imagine that he is troubled by some form of nervous or physical disorder or disease. Or he may be simply held back by lack of confidence, etc. In either case he deeply resolves to take real action to heal self, or to accomplish the worth while.

If you, the teacher, remain where you can be a continuous inspiration toward effort, the pupil will certainly accomplish a great deal. But, if your mission calls you elsewhere, or if your inspiration is in writing, the transference to you may weaken with time and dissolve.

Your pupil "resolves" to get down to work and exactly carry out each of the points, which you have taught. But the unconscious, above all things, rebels

against change of any kind. It wants to remain exactly as it is at the immediate moment. It is an absolute, literal fact that if one has a disease, the major portion of the unconscious desires *exactly* that condition to continue. Particularly is it true in hysterical disorders that the person *does not want to get well*.

So, when your pupil, with his high resolves, first begins to carry out his plans for action the unconscious rebels and begins to devise ways and means of heading him off. And, here we find again some of the "easy ways of doing nothing about it right now." Let us tabulate some of the various ideas which the unconscious resistance projects before consciousness:

"I'm going to put forth real effort." ("going to").

"Tomorrow I shall begin" ("tomorrow").

"This is not the best time, I shall exercise this evening" (postponement).

"I believe I'll eat, or play the piano right now" (substitutes something else to do).

"I can't accomplish anything because I don't have time—my disease is different—I don't know how to do this mysterious exercise" ("I can't because").

"I have exercised two whole times now. Let me see if I can see some results."

"Maybe I don't do it right."

"I don't see any results" (doubt induced by resistance).

"Wonder if there is really anything in these teachings, anyway."

"I know I ought to, but I just don't seem to get around to it" (self-excuse).

"Wonder if some other form of treatment would help my disease" (time-killer).

"I just can't seem to get any help from anything" (self-excuse).

"I have to have some one care for me, and be nice to me, because I'm hopelessly ill" (desire for care).

"The doctors all have tried and they say nothing will help me" (resignation).

"I guess there's no use trying" (unconscious resistance wins).

Your Financial Requirements

1. In this highly commercial era, any worker who is to truly serve must be able to easily meet all of the financial requirements connected with his work.

2. It is an absolute truth, that the attraction of all temporal needs must depend upon the state of consciousness. It is a truth that the external perfectly reflects the "within." Yet here we first approach the fact that the road from the psychological to the metaphysical viewpoint of life brings, in many ways, a complete reversal of method of approach to all questions of life. And the "in-between" is called the wilderness.

3. Among the countless writings and books which teach of "how" to attract financial plenty, there are two absolutely diametrically opposed schools, or lines, of

teaching. One is psychological, one is metaphysical. And those who endeavor to follow both extremes of teachings attain no results whatever. It is necessary that you choose which method you shall follow.

4. At one extreme is taught the power and principle of demonstrating. The basic fundamental of this method is "visualization" or a form of concentration. Prayer, with faith, putting forth effort with determination to bring certain results into existence.

5. This procedure is absolutely sound. It works. It is employing a highly intensified form of suggestion of a certain picture to the subconscious. And externality always reflects the subconscious. This method of demonstrating "plenty" also employs the laws of vibration in spinning into existence on the subjective planes the pictures which *must* become manifest objectively.

6. The greater number of workers will find their best results from the use of this method. For if one cannot have utter peace and faith at the other extreme (the metaphysical method) he will fail.

7. In the use of this method of demonstrating or concentrating for financial plenty the outstanding requirement is that you elevate the plane of your "money psychology." This is rather simple and will be amplified later.

8. No matter which extreme you follow there are three utterly essential points to remember if you ever hope to have peace and continuance of your "plenty." (a) That income from teaching, or for teaching, is "trust money," and not yours possessively. (b) That you will receive from earth exactly what you give. (c) That the orthodox conception of the "tithe" has great merit, and a liberal portion of all receipts should go back into the pool of human education and service.

9. We now approach the other extreme, the metaphysical plan of providing "plenty." Every metaphysician will recognize this, and all who see no sense in it are asked to idly pass it by, for, in truth, a vast wilderness lies between the two extremes.

10. The metaphysician knows that far above his temporal plane of consciousness his supreme self abides. He knows that the supreme self is the spark of the primordial Atma. He knows that the supreme self is his creator and that the temporal personality is but the pawn.

11. This metaphysician knows that his place is to be the medium for the expression of the ideas which come to him. He knows that he only needs to do the work presented to him. He knows that he only needs to "listen and follow" and rest in utter child-like peace as to the needs of tomorrow.

12. And the supreme self, omnipotent and omniscient, creator of the child, *including* the subconscious, provides all things so smoothly and easily that it seems beyond belief.

You must pray and seek—or serve and wait—for the "in-between" is but a wilderness.

Your Financial Requirements

Point One

1. The teaching of psychological or metaphysical truths should never be engaged in by one who hopes to amass personal wealth through and from such teachings.

2. One who does hope for personal financial wealth through and from his profits from teachings must either remain in a most elementary plane as a teacher or be disappointed in his hopes for personal wealth from teaching.

3. The truths of nature are beyond the plane of human ownership. No teacher can "possessively" own truths or laws of life.

4. Any teacher who refuses to give of his consciousness and understanding to those who cannot "pay" for it is barred utterly from passage beyond the very outer portals of understanding.

5. Any teacher who gives of his consciousness *freely* and *gladly* to whomsoever may use it, will find that great plenty will always be at hand wherewith to care for all things.

6. Let us first recognize, then, that no teaching of psychological or metaphysical truths should be engaged in with the hope that through the fees from such teachings personal wealth will accrue.

7. However, let us also recognize that this is an era of great commercialism, and that the majority of all of those whom you will reach and teach automatically think and measure nearly all things in terms of money.

8. Further, that the pupils must have some degree of credence in your knowledge of that whereof you teach, else they will give it no heed, and, therefore, gain nothing from your teaching.

9. Further, that for one to truly serve he must be able to provide easily and without effort for all of his financial requirements in his service.

10. It is true that poverty is a symbolic mark of a teacher of the crucifixion, of desirelessness, or of the resurrection to the plane beyond desire.

11. But this poverty, as taught by the masters, is poverty in spirit and avoidance of the sense of personal ownership. And any of the masters, after he had passed his pilgrimage, could have easily provided for any temporal requirements, which his work might call for.

12. It is necessary that any teacher, to truly serve, must (a) not feel the sense of personal ownership of that which comes from his teachings. (b) Be able to provide for all financial requirements in connection with his teachings.

Fees

Where, when and how should fees be charged for psychological or metaphysical teachings, or for spiritual healing?

It all depends upon which plane one is teaching and what use the pupils wish to make of the knowledge.

Let us first divide all of these teachings into three broad classes:

- (a) Constructive and Inspirational Psychology.
- (b) Analytical Psychology.
- (c) Metaphysics, the study of creation.

Those who are teaching on the constructive and inspirational plane are giving forth the fundamental points set forth in the first thirteen numbers of this series. Constructive psychology is taught to those, who wish to use it, either to acquire temporal possessions, increase the confidence or improve the health.

A fixed price may be charged for this class of teachings. And, where the pupil wishes to use his knowledge to increase his wealth, let him pay a good, stiff, cash price for the teachings. There are three points which the teacher in this class, as well as in other classes, should remember, however:

(a) That this income from teaching may be used for any normal expenses, personal and otherwise, on whatever plane is most suited for best results in the work.

(b) That if the cash fees received are considered as personal property by the teacher he is barred from access to any deeper planes of knowledge, although no worse effect than this will follow.

(c) That no matter what his regular fees for teaching may be, when one comes to him who truly needs aid and is unable to pay anything, the teacher should give of his consciousness freely and wholly without thought of pay.

Let us now consider the teachers of, and workers in, analytical psychology, including psychoanalysis. This probes very deeply into the buried phases of the unconscious, and a very little of it may produce very great effects for good or otherwise. It is a field wherein one, who experiments merely for curiosity, can reap only pain.

There are certain elements in the work connected with the transference or attachment from pupil to teacher or healer, and the resistance in the pupil. Because of these it is absolutely best, almost imperative, that the pupil pay for the work. This is necessary in order that the pupil may never forget that the work is on a purely professional basis. Further, the pupil who feels that he has paid for this work will be a better co-worker with the teacher.

If possible the payment for psychoanalytic work should always be made in advance, and the higher the price the better, provided the teacher does not accept any pupil whom he does not feel he can aid. If the pupil cannot pay in cash, let him agree to pay later, when he is able. In the sale of psychoanalytic books and writings they should always be made for cash. If the seeker has not the money, let him wait until he has. When it is time for any person to delve into these recesses he will have the way opened.

Let us now consider metaphysical teachings. Metaphysics really includes all of psychology, but when we speak of metaphysics here let us simply consider the

teachings of evolution, cause and effect, mysticism, symbolism, planetary influences, etc.

If there is an expense in connection with the teaching, charges may be made to cover such expense. But the most poor and lowly should be given also if they are seekers after light without charges of any kind. Further, when a "metaphysician" feels personal ownership in his income from teaching or healing, he is either in a most elementary stage, or has turned "black."

Spiritual healing should be given on a basis of free-will offering. If a fixed charge is made the financially poor should be given equal aid without charge.

Your Financial Requirements

Point Two

1. Herein we begin to approach that which at some time in the unfoldment of each one, appears only as a perplexing maze. For one comes to see the paradox in each of nature's truths, wherein either of two opposed teachings may be equally true.

2. And yet, beyond the maze, each comes to see that that which was accepted as truth, is true, and that the exact opposite is true also. The foregoing may appear to be only a senseless statement. If so, be charitable, and let it go by as chaff.

3. To very briefly illustrate the first points of the two viewpoints, with reference to the temporal needs of life, let us consider some basic teachings of constructive psychology and the apparently directly opposed teachings of metaphysics.

4. Inspirational psychology teaches: (a) That the most powerful mental impressions or ideas in the subconscious will be exactly reflected by externality. (b) "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

5. The mental impressions, ideas, or desires, in the subconscious *will be* perfectly reflected and fulfilled in your external life, if they do not violate another law, whereby pain is attracted. Further, all things which you ask in prayer (including concentration) will be fulfilled and granted, unless the result prayed for violates nature in a way to bring pain.

6. In either case, remember always this truth, that when you once desire or pray for a result, you *must* have the result, *or*, if your prayer or desire violates nature you *must* reap the fruits thereof.

7. From a directly opposite angle we find that metaphysics teaches: (a) That the source of all pain comes, primarily, from the desires, which come from attachments to personalities, temporal possessions, and self-elevation.

(b) "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

8. Here we find that the basic principle of metaphysical philosophy is "desirelessness." And that he who seeks nothing receives all.

9. Both of these two extremes are absolute truth. Yet, naturally, one who reads a teaching which says:

"demand, pray and concentrate," and then studies a teaching which says: "seek nothing," tries to do some of both, and, therefore, does neither.

10. The first thing one should do is to distinguish between the two types of truths, or teachings, so that he might instantly recognize which he might be hearing or reading at any time.

11. And, as a side light, let us slightly lift a veil which is always purposely placed in all metaphysical writings:

(a) The kingdom, wherein all things are added, has absolutely no relation to the mass piety of the religionist. The most pious might be furthest from the "inner" kingdom. (b) That "kingdom" is one of disengagement from selfish desires, communion with, and undivided service for, the supreme self—the comforter—who cares for all things, and who only expects service, not worship.

12. It is not best for one to endeavor to force a condition of desirelessness. It will come in time. It were better that one should pray with faith, until the way opens by degrees.

(To be continued)

The Healing Forces of Spirit

The healing forces of spirit are as real as electricity. Like electricity, they are not set into motion until the proper effort is made and the right conditions are brought about. Electrical equipment did not create electricity. It furnished conditions that would generate electricity and make its use possible. And the healing forces of spirit are in existence, just as they have been always. If we supply the right conditions, we shall be able to call upon and receive these forces.

This does not mean that we can continue to do things that will injure our health. There is no healing power that will make humanity immune to mistake. If we break natural law, we suffer. If we think that we have arisen to a point where we are superior to natural law, we shall discover our mistake in time.

The healing power is around and about us, and even within us. It must be utilized. It must be given an opportunity to help us. If we try to live according to natural law, and if we place ourselves in harmony with the forces of spirit, we shall find that this healing power comes to us—and that we enjoy a condition of health.

Who has the right to deny us this privilege? If God has made it possible, what man has the right to say that we shall not use it? Every physician in this world has the right to follow his calling, and many do a great deal of good. But has the physician more right to try to cure our ills than we have to try not to be ill? This is for us to say, and only by insisting that we have that privilege, will it ever be recognized. The recognition must start with us. Others will be guided by the sincerity of our convictions.

Theosophical Talks

Imagination in Character-Building

*Digest of an Informal Lecture Delivered at
Krotona by Mr. B. P. Wadia*

In building up characteristics we admire and wish to make our own, the results depend largely upon the power of thought. That power will be of little use to us unless we employ it in the right way. The beginning of right action on the mental plane is concentration. Thought has little force for character-building unless it is brought to a focus.

What we think upon today, that we become tomorrow. Whether "tomorrow" means the day following this, or whether it is deferred to a time thousands of years hence, depends upon the degree of thought-power expressed by the instrument—the thinker. The intensity of thought-power is mainly dependent upon the completeness with which attention is concentrated upon the object to be realized.

Much depends upon our recognition of the fact that the power we seek to employ is *already within us*. We bend our efforts to expression, not to acquisition. The power is always at hand, always available, and we must make the recognition of this fact the preliminary to all our efforts to attain practical results. This is especially important when the results we seek are along the lines of constructive character-development. We must know that we are already possessed of the raw material for our work, and of the tools wherewith to fashion that material according to our mental pattern.

Character has to do with our "model" or "pattern" nature. Through the astral body in its actions and productions the so-called character is manifested through the instrumentality of the physical. Hence the importance of concentrated attention upon the study of what we do and do not want. By this means we build up the mental pattern, which is impressed on the astral and carried into manifestation by the physical activities, fine and gross.

The real "I AM" within us dwells in the causal body. When we use the three instruments—the mental, emotional, and physical bodies—we set in motion certain vibrations in the causal body. In building constructively, the permanent virtues become permanent moods. He who is master of his moods is a master of his

whole life. Virtues are nothing else but steadfast moods.

We want, therefore, to build character in terms of permanent moods. In order to accomplish this we need to know something of the forces at work in the establishment of moods. We must grasp the fact that there are two forces at work, operating upon the mental, emotional, and physical planes, or parts, of our natures. These two forces are of subtler and denser matter, and they play upon the astral or emotional side of our constitution. The effects of their activity are reflected in our characters.

That force which builds from within those things which are good and everlasting, comes from the causal body, unfolding the divine in man. Those things engendered by the outside world of attraction, on the contrary, prove to be unstable building materials. We seem to do all we can to grasp the various objects of attraction, or to resist outside forces that seem to oppose us. It is a pitiful waste of time and energy. The life lived *from within* is founded upon a rock. Yet this fruitless battling for possessions, and this hopeless struggle to overcome the forces of the without are not without their uses. Sooner or later they force the mind to recognize that there is another way. For they bring experiences, the results of which lead us at last to the discovery of the hidden way that leads to the gaining of true knowledge and divine wisdom.

In the building of character by image-making we use the power of the mental body. Nature always helps us in constructive work. Do you not see the utmost importance of understanding the law of definite and true endeavor? To know that law is to range ourselves on the side of universal tendency. Then nothing will oppose us,—nothing, that is, but illusions. The whole power of the cosmos will be behind our efforts.

To know the law is not so difficult. We are unable, of course, to comprehend it fully. We never can hope, while we are yet men, to grasp the whole perfection of the Universal Purpose. But we may at least arrive at a sufficient understanding to see that whenever our efforts are directed to the expression of order and beauty, of brotherhood and wisdom, of purity and constructiveness, we become

centers of expression for the Life-Power behind all things.

Bad qualities, so-called, are illusions. They are those things from the outside which only "seem so." They have no permanence, and they may always be transmuted into good. So-called vices merely indicate the lack of certain virtues, or rather the fact that our forces are acting through undeveloped and imperfect forms. Vices do not touch the causal body—they only reach the astral, and cannot even remain there. Impermanence is the fundamental quality. They are but the illusive appearance presented to our minds by unevolved virtues.

As an example, let us take this idea of anger. We all term it a vice, but what is it in reality? We desire something very much, and at the moment it is apparently beyond our grasp. So we express anger. But what is its depth? It is limited to the astral or emotional body, and not being a quality of mind-stuff, this dense vibration can ascend no higher. At such times the astral body is thrown into high vibrations, but the causal knows nothing about it, feels no perturbation, or any quality of reality. The anger is merely an explosion of force resulting from thwarted desire—from an impulse toward self-expression which we cannot realize because it is ill-directed. Thus the root of anger is the urge of the Life-Power toward realization, and the evil result is merely the consequence of our lack of wisdom to direct that urge constructively. How much better to employ the energy for the weaving of a lasting garment, or for building into our storehouse of experience the real and essential factors of a strong character! We all feel the influence of character. As Theosophists we all know what power it has in the carrying on of the Great Work. We recognize it, whenever we see it manifested, as being essentially *real* in nature, as having a permanent value, eternal and everlasting.

Let us take another example of a different kind. When you see an animal struck or abused, you feel a sense of compassion. A righteous indignation wells up within you, and this emotion touches fundamentally the causal body. It is the law of justice which has made possible that contact. Your indignation is not a peevish emotional explosion. It is

an expression of your realization that even our lesser brothers are vehicles for the Life-Power; and it is more truly intense love than anger.

May I emphasize once more? Build from within. Form a matrix in which emotions of a permanent character may be shaped. The imagination is the great force you must utilize for this purpose. The power of image-making may be employed in picturing people, heroes perhaps, who have presented in their lives some strong quality you admire, and which you wish to include in your own character. Or you may use it to form the faces of those who have for all humanity a great love and compassion. In doing this we help to make ourselves more receptive to their influence, so that they may draw near us to impart a portion of their great strength and wisdom.

Again, you may use imagination to see yourself acting out the qualities you desire to express. By pictured situations calling for the display of those characteristics, you may familiarize yourself with the actions, the words, the thoughts, and the moods required for such expression. Let me stress that last word "moods." From moods come thoughts, from thoughts words are born, and both thoughts and words take form in action. So you get at the root of the matter when you devote your power of imagination to picturing situations in which you may express constructive moods.

There are two lives—the life of personality and the life of principle. Through *acts* of devotion you build for the life of the personality; through concentration upon *objects* of devotion you build for the life of principle. Bring together these two phases of image-making in service. This is the chief item in meditation. For example, you see one who has displayed great courage, and you wish to increase this quality in yourself. One student will see the picture of the courageous person; another will form images of the quality in its place among others, will consider its associations, the variety of forms in which it may be expressed, and so on.

Build the image of courage, and keep it before you until it becomes a living picture, full of light. It is especially important to make the picture live, for these living images bring a certain power and force that makes them, in effect, our

guiding angels, in respect to whatever qualities they embody.

Constructive imagination will do wonders in keeping us in tune with higher laws of life. In the practical application of theosophical ideals to conduct, it is of the utmost importance. It is the foundation of foresight, and the basis of true altruism. Because it may be used to change the entire structure of the "pattern body" it will also be effective in controlling the states of the physical, and even in modifying external conditions. It should be studied, understood, and practiced, for it is essential to the well-being, the advancement, and the broadening of the consciousness of man.—Azoth.

The Joy of Self-Conquest From the Teachings of Buddha

The illusion of self originates and manifests itself for the enjoyment of self entangles us with the net of sorrow. Pleasures are the bait and the result is pain.

He who conquers self will be free from lust. He no longer craves and the flame of desire finds no material to feed upon. Thus it will be extinguished.

There is salvation for him whose self disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. He who is wise will enter the path and make an end of sorrow.

Blissful is freedom from malice. Blissful is absence of lust and the loss of all pride that comes from the thought "I am."

Most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened one is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting.

The truth remains hidden from him who is in the bondage of hate and desire.

Nirvana remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds.

The restless, busy nature of the world, this, I declare, is at the root of pain. Attain that composure of mind which is resting in the peace of immortality. This ego is but a heap of composite qualities and its world is empty like a fantasy.

Though a person be ornamented with jewels, the heart may have conquered the senses. The outward form does not constitute religion or affect the mind. Thus the body of a shramana may wear an ascetic garb while his mind is immersed in worldliness.

A man that dwells in lonely woods and yet covets worldly vanities is a worldling; while the man in worldly garments may let his heart soar high to heavenly thoughts. There is no distinction between the laymen and the hermit, if both have banished the thought of self.

Whatsoever is created will be dissolved again. All worry about the self is vain; the ego is like a mirage and all the tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakes. He who has awakened is freed from fear; he has become Buddha; he knows the vanity of all his cares, his ambitions, and also of his pains. It easily happens that a man, when taking a bath, steps upon a wet rope and imagines that it is a snake. Horror will overcome him and he will shake from fear; anticipating in his mind all the agonies caused by a serpent's venomous bite. What a relief does this man experience when he sees that the rope is not a snake! The cause of his fright lies in his error, his ignorance, his illusion. If the true nature of the rope is recognized his tranquillity of mind will come back to him; he will feel relieved; he will be joyful and happy.

This is the state of mind of one who has recognized that there is no self; that the cause of all his troubles, cares and vanities is a mirage, a shadow, a dream.

Happy is he who has overcome all selfishness; happy is he who has attained peace; happy is he who has found the truth.—*Vedanta Monthly*.

PSYCHIC EXPERIENCES

VITAL QUESTION OF THE MOMENT

Death—Birth

By Effa E. Danelson

By way of an explanation let me state that as much care should be taken at the death bed as at the time of birth. The voyage is a greater one and far more dangerous. More responsibilities attend the death-birth than attend the birth-death. There are dangers to the one who is passing through the change, to those who remain in the flesh and those who have previously made the change. Big questions are to be asked and answered at this time; problems must be worked out. The problem of life after death is appalling to those who have not studied the question through actual contact with those who have entered the country of the dead.

The old idea that the traveler has traveled beyond the mortal ken is being exploded and in a few years no trace will be left of it ever having existed. The world is fast becoming enlightened on this question. The voices of the dead can no longer be stilled and a sane, comprehensible study of this question will soon be considered a necessary requirement of the efficiency of every man, woman and child.

A person who does not know he can communicate with those who have overcome death will be ridiculed and scoffed at, while now it is quite the reverse.

Let me ask the reader to fix in his mind the thought that all life is governed by one law; the law of destruction and construction which can be named "*Change.*" To make it a religious law is a crime against humanity. Your life at any stage of development, destructive or constructive, is good or bad according to your power of perception and ability to forge ahead, enabling you to reconstruct again and again, always rising superior at each downfall; each traveler has the right to know when he has reached the station of his destination. Therefore those in attendance at the death-birth should not withhold this knowledge when they know the end of the journey is near. There should be some one called to the bedside who could see those waiting loved ones and tell them about them. A fear of death should not exist. The love of living should be taught. Live long and accomplish much should be the slogan taught to every child. They should be taught to give good care to the body and to think constructively, which are the assets one must have in the flesh world and this process must continue in the spirit world if one is to be successful and happy.

Death does not change life. Death gives you a body composed of a different substance or the same substance in a different vibration.

The question of God, Jesus, Angel or Arch-angel or even your own loved ones does not enter into the ques-

tion of this process of change. You are born into this life as the result of growth, a point of light, vibrating, so to speak, until it works out a garment called the flesh body because that it is all that is visible to the physical eye; but in reality the flesh body contains all the elements for all the other so-called bodies.

Having conceived this fact compels us to remonstrate against any child of earth being allowed to die ignorant of the approaching event when it can be avoided.

To teach intelligently, as far as is possible, the process of dying would do away with much crime now committed in the name of the law and licensed *by* the law.

This question of dying has always been a religious one; therefore the study of this birth has been left solely to priests and preachers; but we have come into a new age, a new way of thinking and the doctor with his kit of tools for killing will be as antiquated in a few more years as the old horse shay is now. The minister who chants and prays at the death bed will not be needed; death as well as birth will be attended scientifically by those who understand the process of the natural law.

Keen vision is what the world needs today; the old ideas of life, like the cobwebs, must be swept from the walls and rafters; the windows of the mind must be kept clean; there is too much at stake for men and women of today; too much to be done for us in this age of sight to be standing without presenting resistance to those who would keep us bound in the shackles of the past through false ideas of life; its origin and its ultimate goal.

Man *has* no goal; *he* only is the way; ambition must fire him to greater strides toward knowledge of his inheritance of life. We can never hope for a better condition of living until we learn more about this birth. We must die in knowledge that we may intelligently relate our experiences; let us die well equipped and trouble from the spirit side of life would cease. Doctors and nurses as well as ministers should study the process of dying that they may faithfully and intelligently assist at the bedside of this most important "birth," miscalled "death." I have had many interesting experiences which give rise to many questions of importance which will not only interest but instruct. Each one has its own salient point. The experience which started this train of thought was not a psychic one but was an incident which occurred in 1910; an incident which opened my eyes wide, and they have never been closed since to the question of why the churches teach of a life

after death and deny the people the privilege of the direct communication with those who *are* dead, teaching false ideas of this life that hold a fear in the hearts of men and prevent them from intelligently exploring the way along which all must journey.

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Since 1896 the writer has been practically demonstrating the fact that there is only one law and one life, whether in one rate of vibration or another, and step by step we have gained solid ground in this ques-

tion; have builded brick by brick a structure solid and firm because the foundation is laid upon facts, not theories.

At another time we will tell you of our first awakening which was the dawn of our present day. We have sifted and sifted until only facts remain. We have proven the law which makes these questions stand out in bold relief against the false teachings of the past and the present fanciful mis-representations by so-called mystic and frenzied religious fanatics on the great question of life. It is a simple question and can be plainly and succinctly answered when we get down to clear thinking and remove all doubt, fear and superstition and let our minds act naturally. We are then able to see how preposterous and even ridiculous the reasoning was, under the abominable conditions created in the past through fear. Where the question of natural law is concerned the minority rules; therefore the normal men and women are those who have increased their rate of vibration so that they can both see and hear beyond the ken of the majority who still live by the laws set down for the human race by those who groped their way by the light of the tallow dip; believed that the thunder's roar and the lightning flash was the wrath of their God whom they have set as *maker* and *ruler* of the universe. They are thus cripples through ignorance of the law; they are abnormal and at the present time in matters political, where votes count, this majority of abnormal voters set aside nature's law for man-made laws and are obstructing the progress of the human race. The vital question in our narrative this month is: how shall we prepare for death? There are still more vital questions to be considered. A brief summary follows: Should the body be prepared for burial before it has been examined by one who understands psychic law? Should the disposition of the body be left to those who do not know the needs of the Life after death? Does the cessation of the heart action constitute death? Just when does death take place? Spiritualists, psychics and advanced thinkers! Let us get together on the big questions. Let us clear away the chaff of delusion, and the sparkling gem of truth about Life will be revealed to all.

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TO BE CONTINUED

PSYCHIC EXPERIENCES

VITAL QUESTION OF THE MOMENT

Death—Birth

By Effa E. Danelson

By way of an explanation let me state that as much care should be taken at the death bed as at the time of birth. The voyage is a greater one and far more dangerous. More responsibilities attend the death-birth than attend the birth-death. There are dangers to the one who is passing through the change, to those who remain in the flesh and those who have previously made the change. Big questions are to be asked and answered at this time; problems must be worked out. The problem of life after death is appalling to those who have not studied the question through actual contact with those who have entered the country of the dead.

The old idea that the traveler has traveled beyond the mortal ken is being exploded and in a few years no trace will be left of it ever having existed. The world is fast becoming enlightened on this question. The voices of the dead can no longer be stilled and a sane, comprehensible study of this question will soon be considered a necessary requirement of the efficiency of every man, woman and child.

A person who does not know he can communicate with those who have overcome death will be ridiculed and scoffed at, while now it is quite the reverse.

Let me ask the reader to fix in his mind the thought that all life is governed by one law; the law of destruction and construction which can be named "*Change.*" To make it a religious law is a crime against humanity. Your life at any stage of development, destructive or constructive, is good or bad according to your power of perception and ability to forge ahead, enabling you to reconstruct again and again, always rising superior at each downfall; each traveler has the right to know when he has reached the station of his destination. Therefore those in attendance at the death-birth should not withhold this knowledge when they know the end of the journey is near. There should be some one called to the bedside who could see those waiting loved ones and tell them about them. A fear of death should not exist. The love of living should be taught. Live long and accomplish much should be the slogan taught to every child. They should be taught to give good care to the body and to think constructively, which are the assets one must have in the flesh world and this process must continue in the spirit world if one is to be successful and happy.

Death does not change life. Death gives you a body composed of a different substance or the same substance in a different vibration.

The question of God, Jesus, Angel or Arch-angel or even your own loved ones does not enter into the ques-

tion of this process of change. You are born into this life as the result of growth, a point of light, vibrating, so to speak, until it works out a garment called the flesh body because that it is all that is visible to the physical eye; but in reality the flesh body contains all the elements for all the other so-called bodies.

Having conceived this fact compels us to remonstrate against any child of earth being allowed to die ignorant of the approaching event when it can be avoided.

To teach intelligently, as far as is possible, the process of dying would do away with much crime now committed in the name of the law and licensed by the law.

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TO BE CONTINUED

The Christian Forum Movement

By P. A. Jensen, Denver House, San Francisco

The greatness of this age consists in its marvelous progress compared with ages of the past. Scientific knowledge now accumulates so rapidly that text books are no sooner printed than they have to be changed include the newly discovered facts. Religious thought, however, is only moderately progressive. Orthodox religions are progressive only to the extent that they are forced by the great array of scientific facts from the outside, which cannot be wholly ignored nor excluded.

The Catholic church prides itself on the fact that it never changes. It believes it represents the apostolic creed of the early Christians, which it regards as infallible. In this primitive church all divine authority is vested in the Pope and in the priests, who interpret the divine decree to believers and intercede between them and the Almighty.

Unbounded faith in Scriptural text is the essential requirement of believers in the Catholic faith. But since the Reformation by Martin Luther some attempts are made to reason upon the text and Protestants are allowed to approach God without the aid of the clergy. All Protestant sects, however, adhere to the infallibility of the Bible like the Catholics; but they interpret the text variously and this interpretation has given rise to the two hundred and more Christian sects now in existence. The Catholics, it may be said, try to justify their religious belief through faith; the Protestants justify theirs through the intellect as well as through faith.

It is doubtful, however, whether the various Protestant sects are much of an improvement on the Catholic creed. The value of the Reformation to the progress of mankind lies not in Luther's particular interpretation of the Scriptures, but in his opposition to the Roman Catholic church which was then, and had been all through the Dark Ages, the fearful and dominant power of Christendom. In this age of comparative freedom, it is not easy for us to estimate the great personality and courage possessed by Luther to openly challenge and defy this ecclesiastical despot. The courage of Luther is more to be admired, I think, than the meekness of Jesus; in a world full of selfishness and ignorance one needs the fighting spirit. The meek and lowly may lay up treasures in Heaven, but they will never own anything on earth to call their own.

Among humanity there are always a few individuals who stand out prominently from the rest through their superior intelligence. They have new visions on the accredited and popular opinions of their day and courage enough to openly proclaim them—the reformers lead the vanguard of human progress. Every age, every known creed, every system of thought has had them and their new revelations are always genuinely hated and discredited by bigoted and unprogressive followers of popular creeds and time serving institutions.

During the Dark Ages—between the fifth and fourteenth centuries, reformers in religion and discoverers in science were easily gotten rid of, if their new ideas were at variance with the Catholic creed; the church authorities simply preferred the charge of heresy against them and turned them over to the civil authorities to be burned at the stake. Hundreds of thousands were thus executed. But it is well to understand that the Catholic church was not wholly responsible for these monstrous acts of cruelty; the common people, like the existing authorities, were mostly barbarians and sanctioned these inhuman acts. The day on which a heretic or a witch was to be burned was a day of amusement for bigoted and fanatical Christians, and they found pleasure in watching the agony of the victims.

We have come a long way since the Dark Ages, but we have got a long way to go yet before we can be called civilized or genuinely progressive. The Catholic church still rests on the Nicene creed, but it is no longer openly militant like in ages past. The Protestant church which started the intellectual movement in Christianity, is still analyzing the validity of biblical texts. Had not Luther or some one else started questioning the Scriptures there would be no dissenters today and the Catholic creed would still be the only Christian sect. And now out of Protestantism there is again another more liberal Christian movement being born—"The Modern Forum Movement."

The forum movement now exists everywhere and that it should have come was inevitable. The unprecedented mental activity of this age and the great array of newly discovered facts of Nature and of Life have had a potent influence on all systems of thought, whether religious or secular. The forum movement was in existence in Australia twenty-five or thirty years ago. In the great Methodist church in Melbourne there was then held "pleasant Sunday afternoon meetings" for social, political, and religious discussions. And so popular became these meetings that the great church could not seat the people.

In America the forum movement is well represented. There are one or more churches dedicated to it in all of the large cities. Dr. Percy S. Grant, Mr. Charles Sprague-Smith, both of New York City, and George W. Coleman of Boston, "were the first to develop the technique and practice the spirit of the forum in America."

There is a most anxious time coming—it is already here—for authorities of the Protestant churches to maintain the infallibility of the Bible. The Church forum has become such an immense success that ministers now preach the most radical doctrines; not only do they preach evolution but they openly criticise and discard many of the narratives of the Old Testament.

Dr. Grant of the Church of the Ascension, New York City, is most pronouncedly in favor of the forum movement; he is also openly expounding the evolutionary theory. He says:

"There are 234,000 churches and synagogues in the United States. They represent three billion dollars in tax exempt property, and in return for the remission owe a debt to the community which they have not paid. How better can this debt be paid than by throwing open the churches to public discussions of political and economic problems? Let us stop consecrating churches if that prevents them from being forums."

"It makes a great deal of difference to our religion," continues Dr. Grant, "which ideas we have; whether we think we are all laboring for higher and higher human evolution or whether we are rolling in the dust and complaining of that story of Adam and the apple and poor Eve. What we want to do is to make the foundations of religion firmer and put those foundations right where the young people see and understand them—on science. Religion which follows the scientific theory can be checked up. Who knows for instance that the Pope is infallible?"

Dr. Grant so far has not been retired nor been excommunicated by the authorities of his church for introducing modern ideas into his sermons, but he has been warned that should he deny the divinity of Jesus he would no longer be tolerated as a Christian minister. But Rev. J. D. Buckner was recently retired for preaching evolution and for making critical comment on some of the narratives of the Old Testament. Rev. Buckner had been Pastor of the Methodist Church of Aurora, Nebraska, for eleven years, but after he had written a letter to the "Omaha World Herald," voicing his disbelief in the atrocities attributed to God in the Old Testament, he was retired from his church by Bishop Stuntz and his committee. Rev. Buckner's account, "How I Lost my Job as a Preacher," was published in the *World's Work*, January, 1923.

To the orthodox Christian the most hateful of modern ideas is evolution. The God of the Christian is not in the world but above the world. In past ages when the Bible was compiled, it was generally believed that the earth was the center of the universe, that the sky was solid, that the stars were put into the sky to light this world, and that just beyond the stars was Heaven where dwelt God and His angels. Such ideas are not altogether untruthful nor unbeautiful and they were legitimate enough for the primitive races when but few scientific facts were known. But the world has moved forward a long way in knowledge since the chapters of Genesis were written and it behooves all of us to readjust ourselves to the intelligence of the new age in which we now live.

The antipathy orthodox Christians hold toward evolution is, of course, due to miseducation but it is also due to a lack of education. Theologians have divorced religion from Nature and substituted for it the sacralized traditions and allegories of the ancient races. The belief of Christians that evolution is merely a freak theory of the scientists and that it simply means our first parents were monkeys instead of the biblical

pair, Adam and Eve, is not only silly but quite untrue. The facts of evolution furnish a key to the mystery of creation—of the origin of the world and its life—and the religion which ignores these facts has no foundation either in matter or in mind.

The monkey plays but an insignificant part in the great creative drama of evolution. Man's physical body is a product of all the material substances existing in the lower kingdoms, and his soul is a product of all the forces, essences, and principles manifest in these kingdoms. Thus it may be said that the animal kingdom is our immediate parent; the vegetable kingdom is our grand parent; and the mineral kingdom our great grand parent. Scientists have tentatively accepted the anthropoid ape as man's closest relative among the animals because his anatomy closer resembles man's than that of any other animal, but there probably were several other species—now alluded to as missing links—as go-betweens the ape and man which are now extinct. Andrew Jackson Davis says there were and he describes them in his book "Nature's Divine Revelation."

Nothing could be grander to contemplate than the creative process through evolution. The Creator is not sitting on a throne among the angels in Heaven, but He is the life of all Nature. All living things as well as all things not living partake of the Divine essence of God. Indeed, nothing could exist outside of God because He is everywhere.

But the God of evolution is no better than Nature. He is in the storm and in the sunshine; in sickness and health; in sorrow and joy; and in life and death. But when the forces of Nature destroy life and property God is not angry, Nature's forces are merely readjusting themselves and some day we shall know enough to guard against these destructive energies. And when we know more about the law of health, we shall be able to escape from all avoidable sickness and suffering.

The Catholic church ignores religious progress but the Protestant church which started the progressive movement in Christianity must continue to readjust itself to modern religious ideas or preach to empty heads or to empty churches—and this is what the conservative ministers are doing. The life and interest of Protestantism exist in the forum movement and all over the civilized world progressive clergymen are presenting a new Christianity. Dean W. R. Inge, of St. Paul's Cathedral, London, has accepted the evolutionary theory and rejected the special creative theory in Genesis. He says:

"Every educated man knows that the main forces of organic evolution are firmly established, and that they are very different from the legends borrowed by ancient Hebrews from the Babylonians. These stories are now part of the Christian religion; they are no part of religion at all. We are not required to do violence to our reason by rejecting the results of modern research. . . . Every branch of truth is sacred;

every new discovery of the methods of nature is a new revelation of the laws of God's world."

Rev. J. C. Welldon, Dean of Durham Cathedral, England, another prominent clergyman, openly rejects many of the stories of the Old Testament. He writes:

"In the Old Testament there are passages repugnant, or at least opposed, to modern Christian sentiment. It is well known that the Old Testament contains chapters and passages which are never read in the public services of the Church of England. Passages not suited for the reading at least of women and children—such as the story of Noah's drunkenness in Genesis, Chapter IX, or the story of Lot and his daughters in Genesis, Chapter IX, or the story of Ammon and Tamar in the Second Book of Samuel, Chapter XIII, or the story of Solomon and his harem in the First Book of Kings, Chapter XI.

"The Old Testament is a Jewish book and not a Christian book and the responsibility for it rests upon the Jews rather than upon the Christians. . . . The wholesale slaughter which is attributed in the Old Testament to the direct command of God, needs to be explained by reference to the circumstances of the Jewish people and to their habit of representing God as author of all that takes place in the world."

The Bible is exactly what it should be, namely, a book which contains the primitive thoughts of the age in which it was written. As a religious book it is quite unsuited for this age, but as a religious history the book is valuable. Why Christians should believe the book infallible when fallibility is depicted on its every page, and why several modern sects—Theosophy, New Thought, and Rosicrucianism—should believe that Bible texts contain esoteric meaning instead of plain, literal meaning, rational minds are at a loss to understand. A reason for many of the unusual statements in the Bible may be had in the fact that ancient writers generally presented their thoughts in parables and allegories, and these figures of speech they often put forward as if literally true instead of merely symbols of thought.

Christianity presents a dark page in the history of the world. The belief that the Bible is an infallible book was the fatal concept to its success. It was the cause of the heresy and witch persecutions and executions; it was the cause of the mental stagnation of the world during the Dark Ages; it was, and still is the cause of its own lack of progress; it is also the cause which prompts the missionary movement in which Christians squander millions yearly trying to convert the heathen.

Christianity owes a tremendous debt to mankind for stifling the legitimate progress of the world for centuries; for the martyrdom it inflicted on millions of innocent mortals; for representing a God of miracle instead of a God of law; for affirming that God is a gigantic monster—as stated in the Old Testament—instead of the all-wise, the all-good Creator and ruler of the universe.

Christianity, on the other hand, has been an inspiration to millions to lead the "Christian life"—visiting the sick and sorrowing, helping the poor, and assisting education. The good works of Christians may be seen everywhere. Christianity will not go down as materialists think it will; the spiritual and moral truths of the Bible will sustain it. The errors of the Bible, however, cannot live and to continue to teach that the book is infallible must be attributed either to ignorance or to wilful dishonesty. The modern forum movement is now regenerating Christianity with new facts on science and psychology and thus Christianity will continue to be reborn until it is in harmony with the revelation of Nature and mind, which are the ultimate authorities.

Islam's View Point

Lest His disciples come by night, and steal him away, and say unto the people, "He is risen from the dead," was the chief fear in the minds of many Jews, when they asked Pilate to safeguard against it. Those who brought Jesus to the cross doubted if He was really crucified. The circumstances attending the scene at Calvary were favorable to such doubts. Instead of keeping him for three days on the cross, they had to bring his body down, on account of the Sabbath, when only a few hours had passed. His bones were not broken, and his blood did ooze out from the body when pierced. This all led to the belief that Jesus was only in a state of swoon. That the whole procedure of the crucifixion was wrong and not free from mistake is borne out by the above quoted statement, which those Jews made to Pilate.

With them, Jesus was not a prophet; they did not believe in his miraculous powers, and could not even imagine a resurrection. But if Jesus did chance to arise from the sepulchre they could all ascribe the event merely to the faulty procedure of the crucifixion, which could not have caused his death. This is the only logical interpretation which could be given to their words when they said to Pilate: "Lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead'." So the last error shall be worse than the first.

What else could have been the mistake alluded to by them if the crucifixion was not faulty? *They did doubt Jesus' death on the cross.* The Quran advances the same argument to convince the Jews that Jesus was neither killed nor crucified.

If Jesus did die on the cross and was not alive when his body was put into the sepulchre, then his own words become meaningless, when He said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Jonas was *alive*, as the story goes, when he went into the belly of the whale.

The Treasure Island

By Alfred Gould

(Continued)

"Goodbye, my friends, may you not falter that your days may be long in the land and your experience in life full and conclusive in its progression."

So saying, he held their hands a moment then, stepping aside, they saw his form disappear into the earth, his head visible to the last.

"Well! did you ever?" they both exclaimed in the same breath. Then an acute realization of the sober reality gripped their consciousness.

"We must set about following instructions," they agreed together. Morning and evening they assiduously sat holding hands and waiting for some sign of recognition of their faithfulness. Days went by; then weeks. They were beginning to allow their minds to wander from their purpose as they sat. Suddenly they both heard the girl's name called, apparently close to their ear. "Did you hear that?" they both exclaimed. Yes, each one had. They again set their minds to their task but, try as they would, no further manifestation could they record. What could be the matter?

As they were trying to analyze their thoughts the young man suddenly exclaimed: "Of course, dear, we have been too intent, too anxious; holding our mental processes, so to speak, in a grip of steel, with the result that they were prevented from reacting to the gentler thought-vibrations from without. When our minds began to wander there was at last a possibility of reaching us between the crevices, so to speak. Tonight let us not think of anything until we receive something as before." They did so, but achieved no result. The next morning likewise. But the evening after, after a silence of about ten minutes, the girl again heard her name. She immediately formulated in thought the question: "Who is talking?" "Mother, dear," came the answer. "Are you here in person?" "Yes, dear, I see you clearly and I embrace you tenderly." The girl did not, however, feel the embrace. "Can you send some one to take us off this island?" "If I only knew where it is!" came the answer.

"Wait a minute"—and, turning to her lover, she requested him to give a description of the geographical position of the island as near as he could guess. She repeated the description word for word, telling her mother to jot it down. Then the latter's voice seemed to fail and there was silence. Well, here was some progress. "We must keep on," they agreed. The same conversation was repeated several times but without apparently definite results. As they were cudgeling their brains to get in closer touch somehow, after one or two evenings, they both heard a deep man's voice telling them their mother found it impossible to impress the brain cells of her physical body with the message strongly enough to bring about its recording on paper; but that he would take their message and try to impress the seeress the girl's mother had visited, saying it

might be several days before he would be able to reach them again.

This was certainly most interesting and their hopes of a speedy deliverance rose apace. The girl's mother was with them at every sitting, but did not seem to be able to manifest anything more than her great love for her daughter. The young man inquired if there were not some one else around who would interest themselves. He was told the man with the heavy voice would see to that. Sure enough, in a few days they both recognized the deep bass tones and welcomed them.

"I bring you good tidings," their new friend said. "The medium has taken down the description and the old lady has induced two of your friends to come in search of you. They will start within a few days. Have no fear, hold fast and all will be well." With this the voice ceased.

They kept up their sittings and soon made the acquaintance of several individuals who seemed to interest themselves. They received much general philosophical advice and, in some cases some censure. One individual, who came with honey words and shy and soft insinuating tones, tried to give them lessons on how to force success in any walk of life. They soon found, under his leadership that force was also being applied to them, in the psychic realm of course; so they determined to rule him out. They found this not so easy. The girl began to be afraid of him, for she could see him as well as hear him, and thought he must be a strong, bold and bad spirit on account of the dishonesty of a proposal of co-operation he had made to her.

The lover laughed at her. The mother's voice was heard no more. The daughter became alarmed and cried out for help. Her lover was deeply concerned and, retiring alone by himself, requested that the situation be explained to him. Thereupon the deep bass voice again resounded in his ears, saying: "Why do you make your task so hard? You allow yourself to be led astray by foolish, mocking souls, solely on mischief bent. Put them out of your thought! *You* are supreme in your own kingdom, your inner shrine! Drive them out and bid them stay out! Otherwise we cannot do our part!"

He talked it over with the girl. She tried, but found it very hard to cause the intruding figure to disappear. At last, in desperation, she arose against him and undertook to throttle him. This occurred during the night, causing her to start awake. Her companion jumped up and was relieved to find it was only what would be called a nightmare. At his suggestion, she asked for help in repelling the intruder whose visits became less frequent as she again regained her wonted poise and equilibrium.

They had prolonged their sittings morning and evening, as they grew more closely in touch with the greater world around them. The girl had gradually developed the power of sight very greatly; that which the Scotch call "second-sight," but which should really

be termed "first-sight," for it far transcends physical sight both in intensity and penetration.

She recognized the form which corresponded to the deep voice that had come to their assistance and had become much interested in a sort of code of symbolic language in pictures by means of which he was educating her to thought interchange.

Among the many forms which came to her consciousness were a few friends whom she had known in physical life. The days kept passing swiftly.

Our couple were not sure whether they had correctly kept their reckoning. The girl said laughingly one day: "What does it matter? Relation in progression is the only criterion in life and we have all eternity for that!"

The more and more insistent presence of the visitor working its way to the light of physical day through the building up of the physical body began to give our couple some concern. They had hoped help would arrive before the baby was born; but, as the weeks flew by it looked as if this would not be. Their ignorance in such matters was really appalling. They had woven some rough mantles for themselves out of coconut fiber and got some finer ones ready for the expected visitor. They were as brown as Indians, all over, for they daily passed a couple of hours on one of the beaches bathing and swimming in the still waters of the lagoon.

They were beginning to feel the want of many daily accessories to comfort which had at last been all used up. The sense of exhilaration they had experienced in the beginning as they enjoyed what seemed to them freedom had subsided, for they had recognized that what mankind terms "freedom" is but the release from intruding oppression by others on our life-processes, physical, mental and psychic. With justice in human relations freedom ensues automatically. To bring about justice in all human relations involves the slow process of ever further development on the part of each individual.

The seeress, on receiving the description of the island's location, wrote it down and gave it to the girl's mother, who immediately called the other members of the family together. The latter, more to humor the bereaved mother than for any other reason, chartered a steam yacht, hired a captain and crew and started on the rather indefinite search. The seeress, not being acquainted with geography and nautical terms, had not been able to grasp all the details which had been projected on her physical brain, leaving rather cloudy one or two important points in the directions given.

The course given was to head east from Port of Spain, Trinidad, for one hundred and fifty miles and then southeast for about fifty miles.

The captain determined to cruise around in an ever widening circle when he reached the point indicated as the surest method of leaving no stone unturned in his search. Instead, however, of taking the course directly, in his superior wisdom he steered straight for the point on the ocean that the given directions indi-

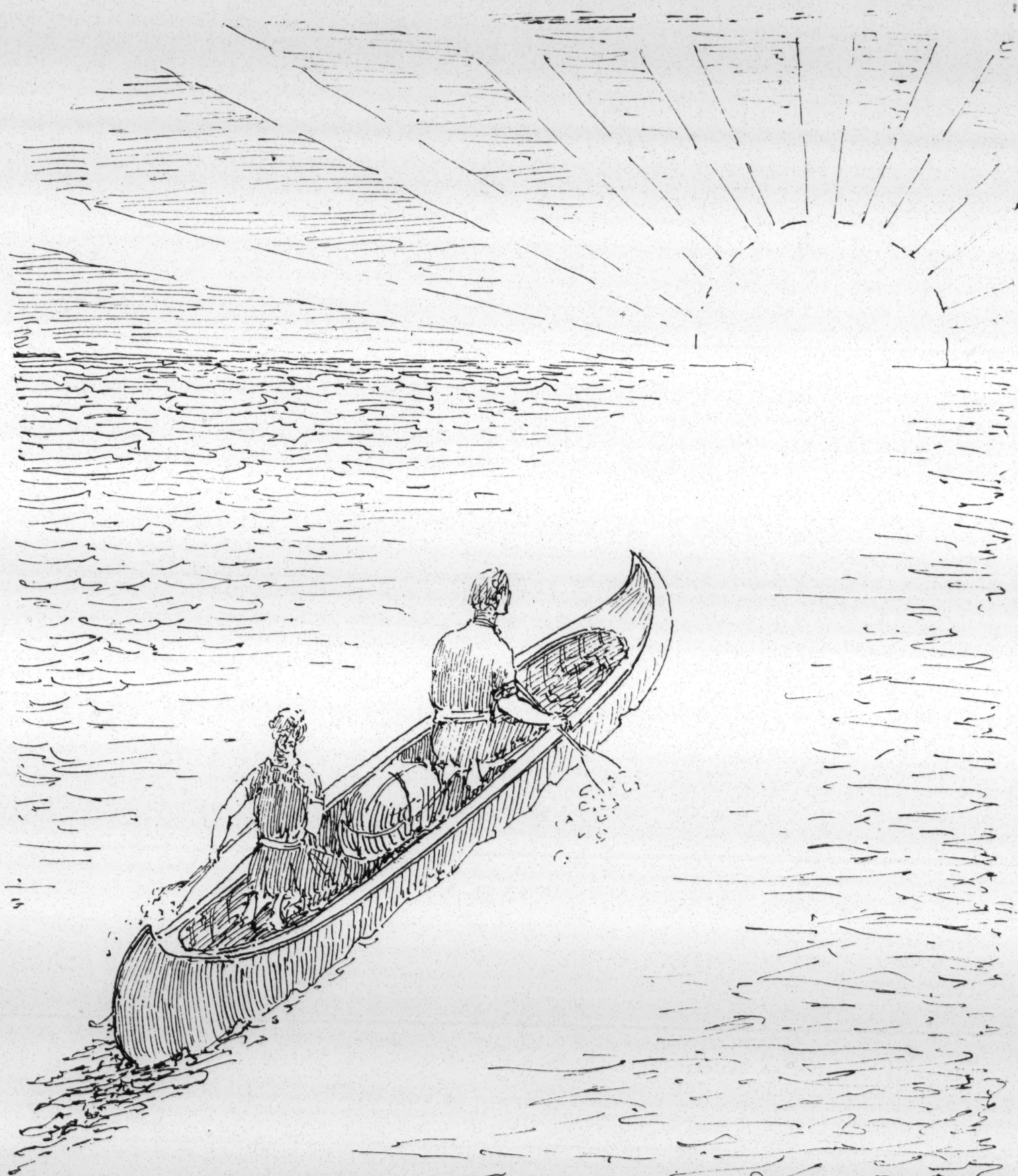
cated. Not having discovered any land, he started in with his rotatory course. On the third day, at a distance of about one hundred miles from the center of the circle, the lookout described a short dark line on the horizon. As they approached it turned out to be the tops of a large grove of cocoanut palms waving in the breeze. In great joy they put on all steam and rapidly closed in on the island. They circled around it and found an inlet through the outer coral reef into the placid lagoon behind. Those sent ashore scoured the whole island thoroughly but found no trace of humans, either past or present.

After carefully taking the latitude and longitude the captain proceeded to return. While turning over the situation in his mind he was seeking an explanation of the fact that the message given the seeress was right with regard to the island, but not as to the whereabouts of the lost loved ones. As he sat in silent thought it suddenly occurred to him to return by the course given instead of in a straight line as he had come. After giving the necessary orders to the helmsman he turned towards evening to snatch a much needed rest. He was suddenly awakened by the stopping and reversing of the engine and flew up on deck to find out what was up. The moon shone full out of the southern sky and, only a couple of hundred yards distant ahead he saw a dark mass of foliage and heard the souging of the ocean's swell as it broke against the coral reef.

He gave orders to lay to till morning for there were no soundings and returned to rest. As the dawn broke from the cloudless sky the boat was manned and the shore soon reached. They had covered two-thirds of the eastern half of the island when they suddenly espied a hut built between the trunks of six great palm trees. With revolvers ready, not knowing whom they might encounter, they cautiously advanced until, just as they reached within hailing distance, a brown form left the hut and came running toward them. At sight of their firearms the man held up his hands and continued to advance. The girl's mother, being too ill to join the expedition, had sent a lad, her nephew, instead, who knew both our hero and heroine well.

"Well, Bill, is that really you or only your ghost?" exclaimed the boy as he ran forward with his arms outstretched.

"Yes, it is I, Ned. Come right up to our manor house, for we hold full sway in these dominions." After shaking hands with all around they walked rapidly up to the hut and were met by our heroine with a face beaming with joy. While they were gathering their belongings to put on the yacht, our girl felt the recurrent pains which presaged the entrance into the world of flesh of another soul. They increased so rapidly that it was deemed advisable to make her comfortable on land while awaiting the little stranger. The captain had been a good deal of a surgeon in his younger years and volunteered to do his best. Everything was brought on land that our heroine could possibly need and before morning the normal population of the island



"Having embarked on the limitless ocean of Life together and having been carried entirely out of sight of land with few provisions and no ballast to speak of."

(The Treasure Island.)

had been increased by an added half.

Some days flew by while the mother regained her strength, the topic uppermost in every mind being the wonderful truth of the message received through the medium.

The happy parents kept up their joint communing morning and evening with their many friends, retiring to the hut for this purpose. The third day they invited those who wished to join their circle, for they felt that no more appropriate occasion for a reunion of the actors in this dramatic life episode would again recur.

They had been sitting in silence only a short while. The daylight quickly gave way to night, as it does in the tropics, when the happy mother arose to a sitting posture in her bed with her child in her arms. All eyes were upon her as she spoke in solemn tones and with a bright radiance on her face:

"You who are assembled here have come together that the generations yet unborn may truly *live*. Between you all you represent all the constructive forces by means of which society is endeavoring to so shape physical life on earth as to make it a true stepping-stone to the many and more intense phases which lay beyond. This stepping stone is by no means ready, as most of the material for it cannot visualize properly the need for strong bonds of concerted harmonious action between all the little sparks of life energy which are ceaselessly building the wondrous coral island of Eternity for each and every one of them. The successful possibility of your concerted action has been brought about through human means. It could not be otherwise. There are no other means in sight. Only all co-operating individuals do not perceive these means nor try adequately to understand them.

"We are here gathered together as the result of the harmonious action through various channels of human co-operation using the cloak of the physical body while keeping free from its trammels. Each one has nobly done his part in furthering the reign of love and happiness on our lovely earth. The recompense for each is a clearer and far more intimate perception of all life conditions surrounding them, a perception which cannot help leading them to a broader expression of the life which is theirs and through shortening greatly their way toward the realization of phases of human experience so far beyond what we know as earth life as to make the wildest conception ever harbored of what heaven might be, but a drab reality in comparison.

"This enables us to understand how it is that virtue and love are by necessity not only their own reward, but the *only* reward that can exist for us as we struggle along the path.

"The further perception of how great that reward really is, will gradually dawn upon our wondering consciousness as we journey on.

"I greet you all here with my most heartfelt thanks for your true co-operation, both in my own name as well as in that of my infant son, whose transition to the world of flesh you have so eminently assisted and whose

expanding personality will, in future years, form an even closer bond of union among the actors in this transfiguration."

So saying, she sank back on the pillows, holding tight to her bosom the little waif on the ocean of eternity that had been entrusted to her loving care. These words served to bring home most vividly to those present the great responsibility which rests upon every one to co-operate truly with every other life they come in contact with.

As the morning dawned the usual trade winds had died down, giving place to an oppressive and sultry stillness. The barometer on the yacht warned of an approaching storm. All things were made snug on board. The mercury sank rapidly. It was decided to take the mother and child on board but she was found to be very weak and it was deemed on the whole safer to repair to the tree-house again and have the yacht lay to in the open sea until the storm had abated.

Toward dusk a black cloud arose rapidly from the southeast over the horizon and soon afterward the waves were being lashed to fury as they pounded over the coral reef.

Before morning our family with two of those on the yacht who had remained with them were most thankful that the hut had been raised three feet higher than it had formerly been, for at times it seemed that the wash of the great waves would carry the whole grove before it root and branch.

The storm continued in unabated fury both that day and the next. On the third day a rift in the clouds appeared and the wind abated somewhat, but it was another day before they could again set foot on the ground below them and witness the havoc that had been wrought. The yacht was nowhere to be seen! The sun shone radiantly and the still lagoon reflected the waving palm branches on its mirror-like surface. The soft, balmy southwest breezes called to dreamy revery and all thought of disturbance seemed infinitely removed from the idyllic spot.

When the yacht did not return after several days, our little band began to look for them in some anxiety. As the days lengthened into weeks they began to wonder why their disembodied friends had, in the meantime, given no sign of life, so to speak. They had kept up their evening sittings without, however, the usual interesting results. One evening the mother stood up to her full height with closed eyes and arms outstretched before her. A deep man's voice issued through her lips which the father recognized as belonging to their former friend who had visited them there in person.

"Brethren," he said, "we have not been idle. Fortuitous circumstance, ever present in determining and sometimes deviating the momentum of individual effort, has caused us to change our well laid plans. We have had to reconstruct them entirely and I come to tell you to keep good heart for, shortly, adequate help will come to you. There is a want of harmony among you which must be overcome if our work on your behalf be



"This is who I am and how I came here."

(The Treasure Island.)

quickly and thoroughly successful. One of you, instead of at least remaining passive, rebels actively against the fact of our presence here, although with no intention of obstructing our movements. As all growth comes from within we may force nothing on him, but must wait until he seeks co-operation and harmony with us. We will do our best to bring full light of truth to his body's consciousness."

The voice ceased. The mother came to herself again in a couple of minutes and the search for the culprit began. It only took a question to determine which one of the two of the yacht's crew were opposed to accepting the evidence of their senses. He admitted total disbelief in the possibility of active participation in this life of those who are dead. When asked if, for the good of all, he would keep his disbelief from assuming outward expression while they were being pulled out of the hole they were in, he agreed on condition that they desist from trying to convince him. Thus a truce was established and daily life assumed a regular routine with the lookout in the tree-tops re-established as of yore.

Stores and medicines landed from the yacht now came in good stead to eke out the meagre shell fish and cocoanut existence the monotony of the island imposed upon its inhabitants.

At the regular evening circle the developments became more and more interesting, the mother describing many visitors who wished to talk to the several sitters. Many expressed their thoughts also through the father until a large friendly, family group, so to speak, had been formed which was in constant daily touch with our little band. The latter was kept posted as to what was going on in the physical world they were shut out from and a great mass of instruction given concerning the conditions we meet after death. The magnetism created by the circle became more and more intense until it made itself felt even by the recalcitrant member who at last mentioned what he felt and asked the explanation of it. This was given to fit his particular case. His interest being awakened he asked other questions from day to day until, one evening, the *mother* described his mother to him and gave him a message from her full of pathos and pleading suffering, which was too much for him. He broke down and cried like a child begging her forgiveness and assuring her he now understood better and would walk hand in hand with her until the end.

A few days after this the lookout in the tree-top announced a ship coming toward the island. It proved to be a large steam yacht, chartered for the purpose. As it drew near a boat was lowered. As it neared the entrance to the lagoon the islanders descried a female form standing with arms outstretched as the grandmother recognized the *mother*, our heroine. In a few minutes they were in each other's arms hugging and kissing. "How did you find your way to the island?"

"Where is the other yacht that disappeared in the storm? "Have you heard from it?"

"Why we waited and waited. When the first yacht did not appear I went again to our medium and was told it had reached you but had not been able to return, without any further particulars. Having the original directions we chartered this larger vessel and at last, after a week's search, came in sight of the low coral reef. We hardly dared hope that we had found the right spot, especially as the forms on the beach were so brown and scantily clad."

The story was interrupted by the crying of a child. "What's that?" inquired the girl's mother. "Come and see," was the rejoinder, as the old lady was helped up the steep ladder to the tree home and the now cooing little stranger was placed in her arms. After a moment's struggle with the strong prejudice within her she clasped her daughter to her bosom and both wept in sympathy of joy.

"Get everything together quickly, daughter, and let us go aboard the ship without delay before another storm comes up."

As the shore receded from their view in the twilight the father and mother felt a pang of deep regret at leaving the scene which had brought them such power and growth in life understanding and promised themselves to revisit the island upon the first opportunity. Having lived true to nature and to the greater life around them so long they found the artificiality of social life a very irksome restraint.

They understood now, at last, that they had come to find on this lonely island the greatest *treasure* earth life can bestow, the consciousness born within them of their being guided into the path they trod by those who had been watching over them and that, to paraphrase the French proverb: "Man proposes and the Spirit hand disposes."

The first yacht was lost in the great tropical storm, the experiences of those aboard being described in detail to the "mother" and the whole scene shown her by the captain who had helped her with his surgical knowledge. He told her she had yet a duty to perform which she had neglected. This was to rescue two of his crew who had hung on to a life raft and had reached another island far to the southeast of the one she had been marooned on. The yacht was immediately headed in the new direction.

It took them two weeks of circular steaming to find the tiny speck of terra firma. Imagine the surprise of the two sailors who had made up their minds to a very long sojourn there. When told who had sent the relief expedition, they were dumbfounded. When told the other experiences the rest had passed through, they became reconciled to taking the broad, true view of life that there is a greater life around us of which the physical phase is but a part and that, if we studied more closely our relation to it during physical life our mistakes would be fewer, our sojourn on this earth longer and the transition we call death would become a source of joy instead of fear and suffering as it too often is.

THE END.

Spiritualism's Mother Church

If any spiritualist church in America has a right to be known as the "Mother Church," then certainly Plymouth Spiritualist Church of Rochester, N. Y., is a high bidder for such honors. It is known throughout America; in fact, in most parts of the world.

This is a church with a history and that history reaches back to Hydesville and the manifestations of spirit communication received through the mediumship of

the street and as it is seen by a person seated in its auditorium.

Its architectural superiority has placed Plymouth Church among the seven most beautiful in the United States, as determined by a Government survey. Its steeple and its bell are known and loved by thousands.

Plymouth Church is located at the intersection of Plymouth avenue and Troup street, and was constructed in 1856 (sixty-four years ago) by the Congregation-

the final financial obligations were paid and this beautiful edifice was dedicated officially to the cause of Spiritualism. To insure its continued use for that purpose, Article II of the Constitution was adopted and recorded in the office of the County Clerk, in accordance with the New York statutes. This article is as follows:

"SECTION 1. This church corporation shall not, by its directors, trustees or by the officials, execute any bond or mort-



Interior of Beautiful Plymouth Church

the Fox sisters, for Hydesville and its birth of modern Spiritualism gave to this section of New York state the honor of bringing this truth to the world. Indeed, these famous sisters once lived within a few rods of this church location.

The interest that was given being in Rochester and vicinity, was an interest destined to spread around the world.

In introducing Plymouth Church to our readers, we place before them views of this beautiful church as it is seen from

the street, from whom it was purchased in 1906, chiefly through the efforts of Olaf Oberg, George H. King, now in spirit, and its first pastor, Dr. Benjamin F. Austin, now a resident of Los Angeles, Calif. Through the contributions made by Mr. Oberg, the interior of the church was decorated and electric lights and a modern heating plant were added to its conveniences.

Plymouth Church cost about one hundred and fifty thousand dollars. In 1909

gage, nor any other instrument of any kind or description, whereby the real estate now belonging to this church corporation shall be pledged as security for debt, nor shall the trustees or directors of this church corporation voluntarily sell or transfer it unto any person whatsoever, at any time before the expiration of the life of one Charlotte Hahnel, of Rochester, N. Y., and of one Ralph Cushman, of Rochester.

"SECTION 2. Article II. Section 1 of

these by-laws shall take effect and be binding upon this corporation, its officers and directors, immediately after due enactment, and it shall not be amended, repealed or changed until after the expiration of five years after notice by a member of this church in good standing, served upon the trustees and directors of this corporation, in which notice it shall be specified and set forth in exact language the proposed amendment to that section of said by-laws."

The officers of Plymouth Spiritualist Church are: William H. Burr, president of the board of trustees; Edward Evarts, vice-president; William Minder, treasurer; George G. Miller, financial secretary; Ella R. Bowdey, secretary.

The board of trustees includes these officers, as well as Samuel Stansfield, Thomas Redfern, Robert Hahnel and Grace Weaver, nine members in all.

The pastor of Plymouth Church is the Rev. Harry M. Wright, who recently came from the Universalist denomination, assisted by the Rev. Matilda V. Reynolds, who for many years has been identified with this great truth.

A Church Well Organized

Spiritualists, perhaps more than members of any other faith, often are careless in matters of organization. The living reality of spirit communication is so close to each one, so much a personal possession, the tendency is centrifugal, rather than centripetal in organization matters.

Plymouth Church is fortified by a solid organization, lacking none of the essential units, and having not only a strong, dependable legal entity, but a well-balanced plan; an equitable plan.

The Declaration of Belief (Section 2, Article III) and the Declaration of Principles of the National Spiritualists' Association (Section 4, Article III) form two clear-cut, unmistakable points of guidance in the unity of purpose assured by this church corporation in its relationship to its members and in their spiritual relationship to one another.

We publish these two sections as a study in correct constitutional construction:

"SECTION 2. *Declaration of Belief.* In this, my application for membership in the PLYMOUTH SPIRITUALIST CHURCH OF ROCHESTER, I do hereby solemnly declare and affirm: I believe

in the infinite and over-ruling providence of God; I believe in the immortality of the soul; I believe that the spirits of the departed dead can, and do, communicate with the living; I believe in liberty of thought; freedom of honest speech; in the discovery and pursuit of truth and obedience thereto; I believe in the promotion of justice and love among all mankind, and in giving expression in all my conduct to the dictates of reason and my highest moral sense of right and truth.

"I do hereby declare my allegiance to, and support of, the foregoing principles, so long as I shall remain a member of The Plymouth Spiritualist Church of Rochester.

"SECTION 4. *Declaration of Principles of the National Spiritualists' Association.* We believe in Infinite Intelligence. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence. We affirm that a correct understanding of such expression and living in accordance therewith, constitute the true religion. We affirm that the personal identity and existence of the individual continue after the change called death. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of spiritualism. We believe that the highest morality is contained in the Golden Rule; 'Whatsoever ye would that others should do unto you, do ye also unto them.' We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws. We affirm that the doorway to reformation is never against any human soul, here or hereafter."

The membership is divided into four classes: Juvenile, active, honorary and ascended members. The first class is for boys and girls under eighteen years of age. The honorary members must be so elected by a unanimous vote of the board of trustees.

The ascended members are those who have passed into spirit. The change called death does not deprive them of their membership.

The functions, duties and limitations of trustees and members are all defined accurately, and committees and meetings are prescribed properly.

No officer, trustee or member can ever say, "I did not understand."

Governed by these sound principles, any church may feel assured that its energies need not be diverted through misunderstanding of operating principles, but may be expended in constructive work.

The Propagation of Truth

Plymouth Church is doing its missionary work ably. As one example, we reproduce the following contents of a four-page circular by President Burr:

Its importance in the constructive work of the future.

Its foundation upon which all religious rest:—the door to eternal progress.

If you have no church affiliations, you should have some. Come! Our requirements are few, our privileges and possibilities many. If you have other affiliations, but are not satisfied—come. Whether Protestant or Catholic, Jew or Gentile, there is a place and a work for all in the greater and broader brotherhood of all mankind which must lie at the foundation of the great universal religion of the future wherein all men shall be united on earth as in heaven.

The truth, as revealed to those who investigate evidences of immortality, will open to you a new world, a new life, a new freedom of thought and a satisfying proof of immortality.

What has the spiritualist religion done for the past? What is it destined to do for the future religious welfare of mankind?

Spiritualism meets the world demand for knowledge of death and the after life. Before spiritualism came in, the church teaching of death and the after life was very discordant, very misty and indefinite, and whatever direct and explicit teachings were given on these subjects were full of fear and dread for men. Today, through our philosophy, the world has a rational concept of death as an event in life, and men are gradually growing into rational conception of the future life. This is due to modern spiritualism.

It has done for our age what Jesus accomplished for his age, in bringing life and immortality to light. Jesus did not argue or discourse much about immortality. He assumed that it was true and then, by His resurrection, gave the demonstration of it. We accept, with our Orthodox friends, the eleven different appearances of Jesus after his death, but these to us are spirit manifestations and

prove an inherent power in every man to triumph over death. To our age and time, spiritualism is the risen Christ proving that life is ever lord of death.

Spiritualism has powerfully modified the thought of the age. It has compelled the clergy to think, converted a goodly number of them, and changed the tone of pulpit teaching vastly for the better. It has compelled the clergy to play the soft pedal on the doctrines of election, predestination, eternal damnation, and upon many foolish and fantastic notions formerly taught about heaven and hell. Spiritualism, by its optimism and its wider hope for humanity, has brightened and rendered less dreadful and fearsome the subject of religion in general, and almost entirely stopped the preaching of those awful dogmas of the devil and the Judgment Day. Every church attendant in the world is under obligation to spiritualism for the improvement in the religious teachings since the advent of our Movement.

Our critics declare that "Spiritualism has, with all its pretended messages, really given us nothing of value concerning the future life."

We affirm, in reply, that spiritualism has given us great basic and supremely important teachings about the spirit-world, which have entirely altered the world's concept of man's future. Let us summarize:

1. It asserts that the spirit-world is a natural world, governed by law, and not a realm ruled by a personal God.

2. Man has liberty of thought and action there as he has here. There is no shut-in heaven or prison hell.

3. It asserts that the life after death is a continuance of the life here, each man beginning there as he left off here, death making no change in character.

4. It asserts that rewards and punishments are natural and not artificial; that forgiveness of sin does not void the penalty of sin.

5. It asserts that men are not saved by "blood" or "faith" or "vicarious atonement" or "election" or "sacraments" or "masses," but by knowledge and obedience to the truth. It preaches salvation by character.

6. It asserts the possibility and indulges the hope of the final salvation of all men, since the door of reformation is never closed in this world or the next.

Some day, somehow and somewhere, every human soul shall come into knowledge of, and harmony with, truth and happiness and heaven.

7. It asserts that mortals and spirits alike are endowed with inherent powers by which, through natural laws, they may communicate with those at a distance, and that the door of communication is open between the two worlds to all who learn the truth and comply with the conditions.

8. Punishment in nature is natural, certain and remedial and never vindictive or arbitrary.

9. That departed souls do not lose memory of, and interest in, their earth, friends and human affairs, but often complete their unfinished earth work through the organism of sensitives on earth.

10. That mediumship is the channel of inspiration, communication and revelation in spirit spheres as it is here—a great and universal divine plan through all orders of being and through all planes of human evolution, by which the wiser and more advanced may instruct and inspire the younger members of God's family.

These are a few of the great fundamental teachings of spiritualism regarding the future life. They show that spiritualism is to the religions of the world what aeroplane service was to the allied armies—"the eyes of the army." It is the aerial service which looks forward and maps out the line of advance. Spiritualism is mapping out humanity's future and everyone knows that even the churches are accepting these great fundamental teachings of spiritualism concerning the future life.

Spiritualism comforts where all other sources of comforts fail. Sorrowing humanity to-day weeps at the tomb of millions of her dead. Bereaved humanity is not comforted by the record of miracles and resurrections two thousand years ago. Nor will it be satisfied with the promise of miracles and resurrections two thousand years in the future.

Nothing but knowledge and demonstration of the after life today, nothing but the touch of the vanished hand and the sound of the voice stilled in death, will comfort earth's sorrowing ones to-day. Spiritualism alone gives this nectar of divine comfort to men.

No other philosophy or religion places so high an estimate upon human nature,

or unfolds more clearly the laws of human growth and progress, or furnishes such strong motives for obedience to law and truth, or brings men so closely in touch with angelic helpers, as modern spiritualism.

It compasses in its philosophy this world and all worlds. It is eclectic, taking in all demonstrated truth, all nature teaching, all truths gained by human experience, all the inspired teachings of the ages and also giving us the instruction and help of the spirit-world today.

The mission of spiritualism is, therefore, to instruct, comfort, to unfold and develop, and inspire humanity, here and hereafter.

Plymouth Church has no creed; its declaration of belief best points the way to spiritual progress. These are its requirements:

"I do hereby solemnly declare and affirm: I believe in the infinite and overruling providence of God; I believe in the immortality of the soul; I believe that the spirits of the departed dead can and do communicate with the living; I believe in liberty of thought; freedom of honest speech; in the discovery and pursuit of truth and obedience thereto; I believe in the promotion of justice and love among all mankind, and in giving expression in all my conduct to the dictates of reason and my highest moral sense of right and truth.

"I do hereby declare my allegiance to and support of the foregoing principles, so long as I shall remain a member of The Plymouth Spiritualist Church of Rochester.

"You are cordially invited to join with us in the great work, with its great mission for on-coming generations."

Mr. Burr, we may add, is the author of a most valuable volume, illustrated by engravings of the slates and the writing upon them, dealing with that interesting and important phase of spirit manifestations—*independent slate-writing*.

Historic Plymouth Bell

Far above the rushing torrents of historic
Genesee,

Far above the street and city and the
housetop and the tree,

Like some angels long ascended, who in
peace serenely dwell,

Like a sentinel above us, rings our dear
old Plymouth Bell.

—WILLIAM H. BURR.

Plymouth Bell for nearly seventy years has hung in the majestic church tower of Plymouth Church of Rochester. It is doubtful if anywhere, outside of New York City, a more lofty or beautiful tower may be found. It overlooks the one-time Fifth avenue of Rochester and the homes of men of influence and affairs who have made Rochester known from ocean to ocean. Scholars, statesmen, inventors, authors, reformers and men of millions have lived and died within the sound of its resonant tones. From the rostrum beneath it, Frederick Douglass, Henry Ward Beecher, Robert G. Ingersoll, Susan B. Anthony and many others whose names are engraved upon the walls of fame, have spoken. Gray-haired men and women there are by the scores who remember and associate the notes of Plymouth Bell with the earliest associations of childhood. Such has been their love for it that, for many years, they, by neighborhood subscription, with permission of the church authorities, have employed an expert clock man to keep the old bell striking the hours without intermission.

Since Plymouth Bell began to ring, Rochester has grown from a small town to a city of first-class and more than two hundred and fifty thousand men and women have come to live and labor within the sound of its voice. The Atlantic cable has been laid, the war for the preservation of the Union has been fought and won, electric cars, electric lights have been invented, telephones, automobiles, aeroplanes and a thousand other creations of the genius of men have come into general use. Seventeen states have been added to our Union, more than seventy-five millions of people have been added to our population and our nation has risen from a place of obscurity to the foremost government of the earth. Monarchs have lived and died and kingdoms have crumbled and fallen; all since Plymouth Bell began to ring.

Plymouth Church is of brick construction and, we repeat, its exterior and interior are both beautiful. It has a splendid pipe-organ and its seating capacity is twelve hundred.

Its membership is a unit in seeking to develop the higher conception of religious thought, combining the rational part of christian teachings with the dem-

onstrated facts of spirit survival, return and communion.

* * *

Famous Cures That Failed *Changing but Enduring Faith in Mystic Healing*

CURES. THE STORY OF THE CURES THAT FAIL. By James J. Walsh, M. D., Ph. D., Sc. D.

Dr. Walsh has emphasized two points in this book: One is that anything will cure the patient when nothing is the matter with him; the other is that the longer a physician practices medicine the shorter becomes his list of drugs. His thesis is based upon a fact that has gained general recognition, namely, that the vast majority of the ills and complaints of mankind are fostered by the mental attitude of the sufferers, and the symptoms complained of are aggravated by anxiety. The remedy, then, is the popular "cure" of the hour to which human kind accords temporary allegiance. Once that blindly confiding faith is shattered, the "cure" becomes ineffective for the individual; if lost en masse, the "cure" falls into disrepute and can no more cure anyone.

The author's premises are sound and he has carried his argument to its logical conclusion. But we note that he says:

"Why should not human nature have its delusions when they add to the happiness of men? It is not with the idea of eradicating the delusions that this book is written, but so that we may all together laugh a little quietly at this human nature of ours and its humorous ways."

If millions of persons are "cured" of their ills and thus restored to happiness through belief in their delusions, it is open to question whether it is a good thing to broadcast these delusions to the world. An adequate reply to such an argument might be that he who labors under belief in a cure for imagined ills is going to persist in that delusion in spite of the assertions of a hundred wise physicians. Doubtless it is well that it is so.

Dr. Walsh is peculiarly well equipped to deal with his subject. He has attained eminence as a medical historian, in the pursuit of science and as a forceful and pleasing writer. And right here it appears opportune to say that too little attention is paid to the history of medicine and surgery in modern medical colleges. A young physician who is well grounded in the known history of his profession has an advantage over his fellows who

have had no instruction in it that will stand him in good stead, not only in critical emergencies, but in dealing with those patients whose sufferings depend for the most part on an attitude of mind. This class of patients is the bane of the conscientious doctor and a blessing to the quack. Their wretchedness is the reason for the latter's existence.

The two main points of Dr. Walsh's argument are well illustrated by these incidents—which are not in the book: On the occasion of the return of Chauncey Depew from one of his frequent trips abroad, many years ago, the present writer asked him: "Senator, did you have any unusual experiences abroad?" "Yes, I did—in Paris," he replied. "I became lame from rheumatism over there and was recommended to a physician. He treated me by means of what he called an electric battery. I took a handle in each hand and he turned a crank. I didn't feel anything, but I began to improve with the first treatment. After two weeks of this I was cured. Then I was informed that I had had no electricity, and that the handles I held were not connected with anything." The second point is corroborated by this statement made publicly by the most eminent and successful New York physicians of his day, after thirty years of practice: "I can practice medicine successfully with three therapeutic agents—opium, mercury and quinine."

It makes no difference what agent is used, says Dr. Walsh. Create a belief in it, promulgate it and the rest is easy. Thousands will be "cured" by it. But, he adds, a time will come, sooner or later, when no one will be cured by it any more; it will fall in disuse, and even into disrepute, until at last it is relegated to the limbo of forgotten things. And so he takes up these "magic cures" one by one, tells how they originated, what they did and what became of them. He discusses some that had a great vogue several centuries ago and continues down to present-day psychoanalysis and Couéism. He deals rather gently with Coué; it is to be remembered that the little Frenchman does not proclaim himself as a healer; he asserts that his patients cure themselves by suggesting to their subconscious minds that they are getting better. Psychoanalysis, says the author,

will pass; it is on the wane even now, he declares.

Typical of the "personal healers" was Valentine Greatrakes, who was born in Ireland in the generation after Harvey, who discovered the circulation of the blood. At the age of 40 Greatrakes announced that he could cure the "King's evil" by touching those afflicted with it. This disease was tuberculosis of the glands of the neck. From the time of Edward the Confessor the Kings of England were popularly believed to have inherited the power of curing the malady. Along came Greatrakes, laid claim to the magic power and "cured" thousands suffering from this and other complaints. He practiced on the theory that diseases represented diabolic possessions and that the devils were driven out under his hands. His success depended upon his ability to inspire others with the belief that the Holy Ghost had commissioned him to oust devils. Dr. Walsh says that practically all religious healers have accomplished their results in the same way. Schlatter and Dowie are examples of this type of healer in this country in the present century.

The author hails Phineas Quimby of Portland, Me., as a great pioneer among personal healers. He it was, says Dr. Walsh, who inspired Mrs. Eddy, founder of the Christian Science Church, in her career of healing. Quimby began to "cure" through hypnotism in the middle of the last century. His method was to tell patients to fix their minds on some other part of their bodies than that which harbored the pain. If their toes hurt, Quimby told them to think of their fingers; then he rubbed their fingers and banished their pains. Mrs. Eddy, says the author, was treated and cured by Quimby of "spinal nervousness" resulting from a fall. Thereafter she returned to him a number of times to have her cure confirmed, "and gradually elaborated her own method of healing."

Among drug cures the most famous for several centuries up to the middle of the nineteenth was theriacum, or "the theriac," often spoken of as the "calendar" prescription because it contained as many ingredients as there are days in a month. It was taken for everything. At drug stores it was kept in a jug, and it got so that all spoiled prescriptions or anything left over after compounding

was dumped into the theriac jug. All sorts of persons gave testimonials to the effect that they had been cured by it.

Bishop Berkeley's tar water deserves a high place in the list of popular remedies. The Bishop was a famous English philosopher who lived for two years near Newport, R. I. He wrote a celebrated essay on the virtues of his tar water, by which, he discovered, he could cure himself and his friends of anything and everything. Here is the great recipe: Stir a quart of tar in a gallon of water. Let it stand forty-eight hours. Pour off the water and drink it. It is impossible to obtain any chemical substance from tar by mixing it with water, but the odor of tar remains, so that Bishop Berkeley readily persuaded himself that he was taking medicine. Dr. Oliver Wendell Holmes said of the famous tar water essay: "He begins with the recipe for his favorite fluid and slides by gentle gradations into an examination of the sublimest doctrines of Plato."

In his chapter on "Cures with a Punch" the author calls attention to the virtue that was firmly believed to reside in moss scraped from a dead man's skull or mandrake gathered in a graveyard in the dark of the moon at the midnight hour when ghosts walk. "Cures" effected by these have been reported from ancient times. And, of course, remedies compounded of the tissues of mummies commanded great respect. It was not so long ago that it was possible to buy "mummy" in apothecary shops; but, alas for human frailty, such mummy was usually ordinary meat soaked in preservatives. Nevertheless, it frequently cured pain and headaches which had persisted for months and with which ordinary medical practitioners had proved themselves powerless to cope. The moss from skulls of criminals who had been hanged in chains so that their bodies could not be removed frequently proved to be a strangely powerful therapeutic agent.

The author points out a fact known to every seasoned physician, namely, that many aches, pains and ills are fostered by the element of hysteria and that by gaining a patient's confidence in the efficacy of a prescribed form of treatment wonderful cures are effected.

Take the case of Dr. Elisha Perkins of Norwich, Conn., and his marvelous trac-

tors, more than a hundred years ago. Contemporary historians agree that he was a splendid American and a devoted, hard-working physician. In 1796 he became convinced that he had observed striking beneficial results when the affected parts of patients were touched by certain metals. Accordingly, he fused several metals and made a pair of short rods, tapering to a blunt point. They contained a little gold. With these he "stroked" his patients. The curative results were amazing. "Tractorization" became the fad of the hour. "Pains in the head, face, teeth, breast, side, stomach, back, rheumatism and all joint and muscle pains" were cured by the tractors, according to Dr. Perkins's announcement. The bent straightened up and walked erect. All maladies yielded to twenty minutes' downward stroking with the magic tractors. Patents were taken out here and in England. They were supplied to clergymen free; other professional men paid £5 a pair for them, while the price to the less fortunate was £10.

Perkins became famous; he had proved himself a benefactor of mankind, and his fortune was made. A magnificent hospital, called the Perkinian Institution, was erected in London. Lord Rivers was President and Sir William Barker Vice President. Perkins's son was in charge, and at the end of three years he published the details of 5,000 cases treated there, although it was estimated that fully 1,500,000 persons had been "cured" in all by the tractors.

Finally, some hard-headed English doctors proceeded to test their theory that the cures were the work of the imagination. They made some "tractors" of wood, painted them to look like the Perkins invention, obtained the same results from using them, published these—and the bottom promptly fell out of the tractor market. The "cure" went the way of all baseless "cures" that had had their day and failed.

Andrew Jackson Davis, later famous as "The Seer of Poughkeepsie," was a Poughkeepsie shotmaker's apprentice when he heard "Professor" Grimes lecture on "magnetism," and allowed himself to be "magnetized." He formed a partnership with a tailor and in 1844 announced that he had received a Divine commission to heal by magnetism. Later he abandoned the tailor and took up with

a physician. Then began a long series of "cures." Davis became all the rage. He lectured here on something he called "Clairmativeness" and wrote interminable jumbles of words which were hailed as the elements of a great new philosophy. His "Revelations" ran into thirty-four editions, and he came near being appointed physician to the United States Senate.

Dr. Walsh deals with the magnet fad; the rise and fall of Mesmer and mesmerism; the vogue and decline of hypnotism, which, he says, is now recognized as being harmful because of the deleterious effect of its practice on character. Absent treatment comes in for a chapter. Under "Appliance Cures" the futility of treatment by means of rubber plasters, liver pads, chest protectors, electric belts, electric medal batteries, electric rings, electric insoles, magic shoes and the blue-glass craze is discussed.

In the chapter on "Manipulation Cures" the author pays his by no means flattering respects to osteopathy and chiropractic, which, he says, are virtually the same. Under the head of "Mystical Cures" are considered the so-called shrine cures and what Dr. Walsh calls "Dr. Conan Doyle's spirit helpers." He takes a decided stand against treatment by psychoanalysis, and predicts that it will soon be thrown into the discard. He calls it a pure mind "cure," and says that, like Couéism, it is a method of treatment which changes the attitude of mind of patients toward their ills, "and of course, like all other means of altering the state of mind, 'cures' people."—*New York Times*.

Use and Dangers of Hypnotism

THE MYSTERIES OF HYPNOSIS. By Georges de Dubor. Translated by G. M. Hort.

An agreeable surprise awaits the reader of this little book, for its title does not prepare one to expect a scientific account, dealing with well-substantiated facts in a scientific spirit, of hypnotic investigations carried on by scientists of approved standard. The author, who belongs to that well-known French school of scientists who have devoted themselves to the study of hypno-magnetic phenomena, is rather jealous of the high scientific reputation of their work and is careful to explain at the outset that there is no connection between it and spiritualism, which he classi-

fies as a religion and not a science. Referring once to some phenomena of the careful observation of which he was doubtful, he remarks, "We have a preference in France for serious and scientific experiment."

That sentence gives the keynote of the entire work, although he does seem in certain phases of his subject to be rather more credulous than should a scientist so well poised and so well equipped. He puts, for instance, much more confidence in the Italian medium, Eusapia Paladino, than many investigators of her alleged powers thought she was worthy of. Similarly, he gives full credence to the materializations of the once famous English mediums D. D. Home and Florence Cook and her double, Katie King. It is surprising that M. de Dubor does not mention and seems not to be familiar with the investigations of W. F. Crawford, the English physicist, whose use in psychical research of the methods and implements of the physics laboratory resulted in some of the most important of modern developments along these lines. But in none of the alleged materializations and other phenomena popularly accredited to the intervention of the spirits of the dead which M. de Dubor discusses does he consider that supposition. On the contrary, he states his "serious conviction" to be that none of the mysterious occurrences which he relates "stands in need of any supernatural explanation." He accepts as sufficiently proved to be considered a basic scientific principle the conclusions reached by De Rochas more than twenty years ago that a comprehensive series of phenomena, including materializations, displacement of objects without contact, haunted houses, levitation, the so-called "spirit lights," and similar manifestations are the results of a motive force with which certain persons are more fully endowed than others, which is either consciously or unconsciously externalized when it produces these results. In addition to these subjects the author studies clairvoyance and prevision, premonitory dreams, telepathy, hypnosis and magnetism. Half the book is devoted to the two latter subjects, with special consideration of their use as therapeutic agencies. Apparently the author has himself had much experience in the use of magnetism in this way and he gives many instances in which he and others

have used one or the other of these means with success. And he also devotes a chapter to exposition of the dangers of hypnotism and to the evils that may result from its use unless it is applied with knowledge and care. He is especially enthusiastic over the possibilities of hypnosis in the treatment and education of abnormal children.—*New York Times*.

A Haunted House in Paris

The *Chicago American* published the following account recently, and likely either or both of the persons mentioned will be found to be mediumistic. Partial development might account for the erratic nature of the manifestations:

Paris.—An inhabited haunted house, full of malicious spirits, is being investigated by societies for psychical research. The home is located in the poorer quarters of the city and is owned by Maribau, a carpenter.

Famous mediums have competed in trying to solve mysteries of broken dishes, moving tables and flying vegetables. Uncanny arms appeared to hide money and to touch faces, sometimes caressingly, sometimes in what appears a sharp slap of angry rebuke.

The mystery has deepened as the manifestations have increased in intensity. Last July the clocks in the house of the carpenter started a slowing up, three hours at a time. Finally the dining room clock disappeared. It was found, covered with lingerie, in the bottom of a trunk.

Every evening the manifestations began at 9 o'clock and lasted until midnight. The father and son appeared to be the especial objects of the ghosts. They frequently were awakened by slaps on the face or by pillows thrown at their heads. On other times ghostly hands would smooth their hair or rub their chests "as though trying to massage."

No matter how sour a man looks, he contains about 60 lumps of sugar of the ordinary cubical dimensions, and to make the seasoning complete there are added 20 spoonsful of salt.

If a man were distilled into water, he would make 28 quarts, or more than half his weight. He also contains a great deal of starch, chloride of potash, magnesium, sulphur, and hydrochloric acid in his system.—*Outdoor Life*.

THE REVELATION AT MOUNT SINAI

By WILLIAM BROCK

Part III

The Voice of the Horn

"And when the voice of the horn waxed louder and louder, Moses spoke and Jehovah answered him by a voice."

This verse tells us in an unmistakable manner that Jehovah spoke to Moses through a horn. The phrase "louder and louder" clearly indicates that the procedure was a gradually developed performance analogous to the trumpet manifestations produced in the seance room by the aid of unseen intelligences from the spirit side of life.

The horn was also considered as a symbol of power, dominion, glory and divine blessing. Today the religionists consider it a blasphemy and absurdity. They cannot understand why such a cheap and frail instrument should be used by spiritual powers to speak to us; yet the very God they worship spoke through a trumpet. The Bible mentions the horn very frequently, and those who study the scriptures will admit that it played an important part in the Divine Service of the Jewish people. The verse, I Chronicle, 5, informs us that Heman, the King's *seer* in the things pertaining God was appointed to *lift up* the horn:

Psalm 75, verse 11: "All the horns of the wicked also will I cut off; but the horns of the righteous will be lifted up."

In his book, "Natural Laws," Crawford explains how the spirits lift the trumpet. He says:

"They hold the trumpet in the air by a repelling force, contrary to the laws of gravitation, which permit them to soar the trumpet to the ceiling and retain it there if they choose, or float it around the room, which they have done for me, tapping on it as they soar through the air.

"They place their vocal organs inside of this trumpet, and as there is nothing solid to the immortal world, the trumpet does not interfere in the least respect with their spiritual body.

"They draw forces from the Sensitive, which they utilize. This something which they use appears to partake of his spiritual nature. It is really a part of him, and for the period of time in which the immortal is talking he is in a semi-dazed condition, if not in a trance, although some are able to answer questions and can comprehend all that is said."

Another phase of mediumship with which Moses was blessed is "Independent Writing." According to the scriptures, it was not Moses himself who wrote the Ten Commandments upon the two tablets; neither was it God, as the following verse indicates:

"And He gave unto Moses, when He made an end of speaking with him upon Mount Sinai, the two tablets of the testimony, tables of stone, written by the *finger* of God." Who was God's finger?

God's finger was always a precious instrument of all psychics who understood the laws governing this phase of mediumship. We might receive spirit messages without any previous preparation, if proper conditions exist which would enable the spirit world to manifest in such a manner.

Every Bible reader is familiar with the proverbial handwriting on the wall. Daniel 5:5.

In II Chronicle, chapter 21, verse 12, we find the record of a letter written by Elias eleven years after his flight to heaven.

God's finger did not cease to write. It is still a busy instrument in the hands of those who developed this phase of mediumship.

In developing for independent slate-writing, a small table should be placed in the center of the room, and upon this table should rest the slates. These are usually two ordinary school slates, or a double slate, with a small particle of slate-pencil between them, and with the slates tied together securely with string. The members of the circle should keep the tips of their fingers on the edge of the slate during the seance.

Manifestations of independent slate-writing begin with the actual movement of the pencil between the slates. Sometimes, before this occurs, a wave motion is felt by those present, and very often a cold wind seems to blow over the hands of the sitters. In any development seance, those who are more sensitive usually will feel this wave-motion like a great pulsation in the air. Very often different members of the circle will feel sensations on their flesh like slight electric shocks.

Where independent slate-writing is developed, messages are usually written on the inside faces of the slates. No human hand touches the pencil. This is a special form of mediumship, and sometimes it is developed not through the powers of just one person, but through the combined psychic powers of a number of persons.

According to Exodus, chapter 34, Moses rose up *early in the morning*. The early morning hours are indeed the best time for independent writing. Verse 5 mentions the usual cloud, and the cold wind which blows over the hand of the sitters is mentioned by Moses in verse 6 as the passing of the Lord. Verse 8 tells of the sanctification, which spiritualists call "the silence," and verse 9 contains the usual request for a message, just as it is done in a seance room.

May those who seek the truth be filled with the earnest desire to investigate the claim of spiritualism. There is a great and priceless reward awaiting those who honestly seek: The knowledge that your departed loved ones are still living; that they are eager to say to you: "Call upon me, and I will answer thee and show thee great and mighty things which thou knowest not."

Freud's First Interview on Psycho-Analysis

"We Never Overcome the Savage, the Criminal or the Child in Ourselves"

"The Struggle of Repression Absorbs a Vast Amount of Our Energy that Could Be Directed Into More Useful Channels; Explains Tardiness of Human Progress"

Vienna, Aug. 1.

By a Special Correspondent of the New York American

Psycho-analysis is the science that leads man through the mazes of his own sub-conscious mind. It is the thread pointing the way out of the labyrinth where his repressed desires, like fabulous monsters, lie in ambush, to pounce upon him in his unguarded moments.

That, in a nutshell, is the meaning of psycho-analysis, which I carried with me after a long night's talk with its chief exponent, Professor Sigmund Freud, of Vienna, pathfinder of the New Psychology, whose theories and methods have revolutionized modern thought.

Professor Freud said to me in the first interview ever granted by him to interpret himself and his message:

"Modern psychology has discovered that the ego is not lord in his own domain. We are neither the captains of our souls, nor the masters of our fate. Far from dominating our thoughts by the exercise of Free Will, we do not even know the mysterious tenants that inhabit our sub-conscious selves.

A Sad Scientist

"Psycho-analysis, with infinite labor, succeeds only in making us dimly conscious of the motives that sway us, of the blind instincts, often savage and criminal, that shape our minds and determine our decisions."

There was a ring of sadness in Professor Freud's voice as he spoke to me. He is the saddest, the most disenchanted of mortals. His investigations may help him heal the souls of others, but they have not brought happiness to him. Prodding the nether mind of man, spending year after year in the most miasmic realm of the soul is not conducive to cheerfulness.

Freud is disillusioned even with the science itself.

"Science," he exclaimed, "is only a slightly mitigated form of universal ignorance. It is humiliating to think how small is the segment of the known in the great arch of the unknowable."

Freud has attacked more valiantly than any student of his generation the mystery of personality. His popular vogue in the United States and elsewhere leaves him untouched. He said:

"I care more for the solitary student here and there who soberly continues my investigations. The philosopher is equally wounded by criticism or praise.

Upsets Human Vanity

"Neither the acceptance nor the refusal of a theory is important. The truth of today is the error of tomorrow. The error of ten thousand years ago may be the

truth of today. One generation kills us. The next generation may revive us.

"Nothing matters except active cerebration. The only moment worth living is the moment when one thinks a new thought.

"Psycho-analysis is misunderstood and misjudged, because its conclusion goes against the grain of human complacency."

Aside from a degree from Clark University in 1909, few academic honors have been bestowed upon the man who has completely altered man's opinion of himself and forced the study of the human mind into hitherto uncharted channels.

Psycho-analysis deals largely with sex. Professor Freud remarked to me:

"Sex is the root and the fruit of the tree of life; it is also its blossom."

Sex to Freud includes every sensuous sensation.

Psycho-analysis, Professor Freud told me, teaches us that we never entirely overcome the animal, the savage, the criminal, or the child in ourselves.

We know that the little human being before its birth recapitulates every stage of evolution in the development of the race. It is surrounded by a watery envelope. It resembles a fish and it resembles a bird. It is potentially both male and female. Eventually it assumes a human aspect, its sex is determined, but it nevertheless retains throughout life vestiges of its former stages and of its dual sex. Similarly, the soul retains vestiges reminiscent of the childhood of the race and of its own childhood.

Freud places most stress upon childhood. He tells us the child is a savage and a criminal. Though singularly happy, both as a father and as a husband, he refuses to compromise his scientific convictions.

The Heritage of Sex

We learn from him that every human perversity is part of the normal evolution of childhood. Every sex irregularity with which man is cursed is a heritage of his infancy. A condition that is normal in the child is abnormal in the adult. Yet, and this Freud reiterates again and again, no human being completely overcomes every phase of his infancy.

Frequently psychic shocks received in babyhood inhibit a man's normal development, wholly or in part. At times a shock in maturity may drive back the shattered nerves to some phase of childhood. This is called by Freud a return to childhood, an "infantile regression."

If we deny the sex life of the child, Freud holds, we deny nature itself. We are apt to confuse the reproductive function with sex. The reproductive function does not come into play until the age of puberty. The sex urge, in one form or another, is present at all times.

Education is the attempt to restrain the beast, the criminal and the savage in ourselves. The criminal, the pervert, the person whose anti-social instincts lead him to commit acts injurious to his kind, is a throwback to the childhood of the race or to his own childhood. His

development was arrested at some stage of evolution when his ancestors swarmed through the jungle or when he lay in his own swaddling clothes.

Our Suppressed Desires

Civilization, in self-defense, teaches us to forget, to deny, to disguise, to repress, or to "sublimate" our criminal instincts. However, it cannot banish them completely. They crop out under certain circumstances in the most staid, the most respectable individual. They are responsible for curious contradictions in our nature. They explain why the same individual may be both cruel and kind, selfish and generous, voluptuous and austere, depending upon the conscious or unconscious forces at sway. They betray themselves, if not to us, to the trained investigator. They subtly color our thoughts, they generate our dreams, they enter in one form or another into every activity.

Now and then we have masterful criminals of the type of Nero, Heliogabalus, Lucrezia Borgia, Caligula, Gilles de Retz, the original Bluebeard, voluptuaries like Casanova, or monsters like DeSade, who gave free rein to their instincts.

The accident of power, the demoralization of the ordered forces of society, enable such individuals to unchain the beast that lies in us all. They horrify, but they also allure us. They allure us because we must accept the truth from Freud, that Dr. Jekyll and Mr. Hyde, Frankenstein, and the Monster he created, are not separate entities, but two phases of human nature, as existing in one, our own unconscious selves.

Infantile Hatreds

Banished into the nether world of the mind, the savage infantile instincts continue to thrive. Civilization attempts to "sublimate" them, to use their dynamic force for the good of the individual and of the race. It harnesses the dark, primitive impulse to the chariot of an uplifting emotion. The Peeping Tom becomes the serious scientific explorer.

The curious hatred which the child unconsciously harbors against its own relatives, the hatred of the fierce young animal against the trainer, turned into nobler channels, becomes divine indignation against injustice. Gross animal affection for the mother or for the nurse lifted to a higher plane, widening in scope, embraces humanity.

Rarely are we successful in "sublimating" our instincts completely. Civilization represses that which it cannot ennoble. It establishes a "censorship" in our conscious minds against our subconscious minds. If we cannot entirely force back primitive impulses, we are taught not to admit them into our consciousness. If they force their way into our thoughts, we refuse to call them by their right names. But the rebellious instincts, nevertheless, continue to exist.

Fruits of Repression

The struggle of repression absorbs a vast amount of our energy that could be directed into more useful channels. It explains the tardiness of human progress. Driven from the conscious mind, the repressed desire

finds other outlets. Unaccountable nervous maladies, hysterias, neuroses, curious twitchings of the face or the fingers, inexplicable obsessions, like Dr. Johnson's mania to touch every lamp post, are merely the gestures of repressed desires.

We read of a good man gone wrong. The very fact that he guarded his nether nature so carefully gave volcanic force to its eruption. The force of the explosion stands in a definite ratio to the degree of repression.

Repressed wishes unable to escape cause mental sores, emotional and nervous ulcers, drawing strength from the healthy tissues surrounding them. Just as tumors, of which we are unaware, influence our physical well-being and react upon our emotional life, so tumors of the mind exercise a baneful influence over our physical and mental activities, even if we are blissfully unaware of their existence.

None Escapes Unscathed

No individual, Freud assured me, escapes entirely unscathed. No one achieves the perfection of complete "sublimation." It is the function of psycho-analysis to lance these sources of suppuration, to cut out the cancerous growths and drain the mind of its poison.

But how does psycho-analysis discover the source of the evil? The individual is ignorant of his ailment. In fact, he deliberately conceals it both from himself and from others. Just as the man suffering from cancer prefers to call it by some more innocuous name, so the person suffering from nervous maladies, prefers to make light of his trouble or to ascribe his difficulties to something with which they are not even remotely connected. (Copyright, 1923, by N. Y. American.)

Search the Scriptures

Slavery has been blessed by bishops, preachers and popes. It has received the sanction of statesmen, of kings and other potentates. Ministers of the gospel defended it from the pulpit, and accepted their share of its profits, reciting passages from the scriptures.

"Servants, be obedient to them that are your masters, according to the flesh, with *fear and trembling and singleness of heart, as unto Christ.*" Ephesians 6:5.

"Servants, obey in all things your masters according to the flesh, not with eye-service as men pleasers, but in singleness of heart, fearing God." Colossians 3:22.

I suppose the pious men who wrote these verses were not union men. * * *

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church." Ephesians, 22:23.

That poor man must have had a very unruly wife; maybe she was a suffragette!

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I Timothy 5:23.

I wish I could obey the Scriptures.

—Wm. Brock.

How Lincoln Came to Issue His Emancipation Proclamation

Col. Kase's Strange Narrative—A Little Girl's Prophetic Utterances While in a Trance—Singular Scene in the White House

A *Mercury* representative, one evening last week, listened to a remarkable story regarding the spiritualistic belief of Abraham Lincoln and the effect which spiritual force had upon the conception and issuance of the Emancipation Proclamation. The story was told by Colonel S. P. Kase, of Philadelphia, the millionaire railroad builder and close personal friend of the martyr President. At the close of the seance by Mrs. Williams, that lady said to Colonel Kase that before he died he should leave some record behind him of his personal knowledge of Mr. Lincoln's belief in Spiritualism and the guidance which Mr. Lincoln acknowledged he received through spiritualistic channels, during the stormy and perplexing days of the Civil War.

"Yes," Colonel Kase responded, "I have often thought of that, and will now give it to you for your *Beacon Light*." Mrs. Williams' amanuensis took down the Colonel's story, and she kindly furnished the *Mercury* representative with an advance copy.

"To answer your question in brief," Colonel Kase began, "I believe that President Lincoln was induced, by the knowledge received through Spiritualism, to issue his Proclamation of Emancipation. My knowledge on that subject is extensive. I had occasion to visit Washington in 1862 on railroad business. Arriving early in the afternoon, I took a walk down Pennsylvania Avenue to the Capitol grounds. Passing a house near the grounds where I had formerly boarded, I saw the name of H. Conkling on the door. Mrs. Reeves had evidently moved away. I knew Conkling to be a writing medium. As I looked at the house a voice alongside of me said, 'Go in and see him. He is in the same room you used to occupy.' I had no power to move forward. I felt that I must enter the house and I did. As I entered the room Conkling was sitting in a corner and was in the act of sealing a letter. He at once said, 'Mr. Kase, I want you to carry this letter to the President. You can see him but I cannot.' I observed, 'I cannot take your letter: send it by mail.' He said, 'You must take it to him, otherwise he

will not see it.' I replied, 'I can't take your letter, as I am not acquainted with the President and I am on important business and want to be introduced to him under different auspices than delivering a letter I know nothing about.' Immediately the voice behind me said, 'Go see what will become of this.' It was the same voice that I had heard upon the street. My mind changed instantly. I said, 'I will go if you will go along, too. Give me the letter.' Conkling said, 'I cannot see him but you can.' All this time Conkling remained in an abnormal state. We arrived at the White House about dusk. I rang the bell and a servant opened the door.

"The President was at tea, but would see me after that. When we had entered the parlor Conkling said, 'I cannot see him but you can.' Presently the servant came to the door and invited me forward. He opened the door of the President's room. The President was coming forward to meet me, but as he saw me he drew back, apparently a little frightened." (It might be said that Colonel Kase is a perfect image of George Washington and his resemblance to the first President may have forcibly struck Mr. Lincoln.) "I remarked, 'This is the President, Mr. Lincoln, I presume.' He hesitated, but finally said, 'Yes.' I said, 'My name is S. P. Kase, of Danville, Pennsylvania.' 'Oh,' he remarked, 'you are from Pennsylvania. Be seated.' I took a chair on one side of the table, he on the other. Mr. Lincoln began to draw me out about Pennsylvania and the then condition of things there. We discussed politics and the war question for half an hour. I found him very affable and agreeable. I handed him the Conkling letter and after reading it he looked at me and said, 'What does this mean?' I answered, 'I do not know, Mr. President, but presume it means just what it says.'

"He again read it over to himself very carefully and said again, 'What can this mean,' I reiterated what I had said. 'You think it means what it says, but do not know its contents,' he said, to which I smilingly said I thought so. 'Well, sir,' he observed 'I will read it to you,' which he did. The letter read:

"I have been sent from the City of New York by spiritual influence, to confer with you pertaining to the interests



of the nation. I cannot return until I have an interview. Please appoint the time. Yours, etc.

"H. B. Conkling."

"The President turned to me and said: 'What do you know about Spiritualism?' 'I know but very little, sir,' I replied, 'but what I know you are welcome to.' Mr. Lincoln seemed much interested in the narrative of my experiences. He

said, 'Tell Conkling I will see him from nine until ten o'clock on Sunday.' I said, 'Please, Mr. President, write him a letter,' and he replied, 'yes, I will write him.' I then left. I wrote a memorial and bill for the railroad I was interested in and got a favorable report from the committee on roads and canals. I was standing in the gallery feeling well satisfied with the result of my railroad mission when an old lady approached me and handed me a card, saying, 'Call any time it will suit you.' I was surprised but took the card. The old lady was Mrs. Laurie, of Georgetown, and I learned from Judge Wattles, who was standing close by, that she was a spiritualist. The judge and I called that night about eight o'clock and who should we meet but the President and Mrs. Lincoln.

"Mr. Lincoln shook hands with me very cordially and we entered into conversation. This was about four weeks after I had given him Conkling's letter. Soon I observed a young girl come walking towards the President from the other end of the large parlor. I had not noticed her in the room previously. Her eyes were closed and she was stroking her chin. She came up close to the knee of the President and said: 'Sir, you were called to the position you occupy for a very great purpose. The world is universally in bondage. It must be physically set free so that it may mentally rise to its proper status. There is a spiritual congress supervising the affairs of this nation as well as a congress at Washington. This republic will lead the van of republics throughout the world.'

"This was a text upon which she lectured the President for a full hour and a half, dwelling strongly on the importance of the emancipation of the slaves, saying that the war could not end unless slavery was abolished. Among other things she prophesied that from the time of the issuing of the emancipation proclamation there would be no reverses to the Union armies. I never listened to a lecture so grand and sublime and so full of thought as this delivered by a little girl, who must have been under deep control of the spirit of some ancient philosopher. The President listened with the greatest attention thruout her discourse.

"It was a scene that could never be erased from the mind, bringing to mind the passage in the Scriptures where the

head of the nation was being taught wisdom of babes and sucklings. The girl woke up out of her trance condition and, frightened at the thought of speaking before the President, ran off. Then the piano began to play and looking in that direction I saw Mrs. Laurie's daughter playing, with her eyes closed, apparently entranced. The piano rose up and beat the time of the tune played on it. When she had played the tune I asked the privilege of sitting on the instrument that I might be able to verify to the world that it moved to the tune of the music. She observed, at once: 'You may get on the piano and as many more as you think proper.' Judge Wattles' two soldiers, who came with the President and myself, got on it. She began to play and the instrument commenced to move up and down with all four of us on it. Its motion was so violent that we got off it and stood alongside till she played out the tune. The President sat looking at us all through this performance, apparently much interested. About eleven o'clock we all returned to our respective homes. Two evenings following I went to Mrs. Laurie's where I again met the President and Mrs. Lincoln. The President was again lectured by the little girl and the instrument was played as before stated. Sufficient be it to say that within some three or four weeks after these manifestations and interviews President Lincoln issued his Emancipation Proclamation, to take effect on January 1, 1863, so that I am fully assured within my own mind that the various spiritual manifestations witnessed, together with information received on the subject, fully convinced President Lincoln of the necessity of issuing his great Proclamation. It is well, however, to refer to the prophecies made by the little girl, saying the war could not end unless slavery was abolished and that no reverses should occur to the Union armies after the Emancipation Proclamation was promulgated. I believe we had twenty-six battles after this great event and were all successful on the Union side, except possibly one or two unimportant skirmishes. You may think this a rather tedious detail of my knowledge on this point, but in order to be truthful and to hand it down as it actually occurred, I conceived it necessary to be explicit in my details of facts con-

nected with such a great historical event."

Colonel Kase added that when Mrs. Lincoln was put into an asylum as insane, because she claimed to hear spirit voices, he wrote to the son, Robert Lincoln, then Secretary of the Interior, and told him about his mother's Spiritualism and that she was a medium, and stated that if he (the son) left her in the asylum he would be responsible for any harm that should happen to her. Four days after he wrote this letter Mrs. Lincoln was removed from the asylum by order of Robert Lincoln.

Mrs. Nettie Colburn Maynard

We learn from the New York *Sun* of Sunday last that a very important materialization seance was held at the residence of Mrs. Maynard in White Plains, N. Y., on Friday, April 3rd, 1891, under remarkable circumstances. It is as follows:

"The scene," says the reporter, "was the sick room in which Mrs. Nettie Colburn Maynard, the once famous medium and now the wife of the postmaster of White Plains, has been confined to her bed for nearly ten years, a helpless and suffering, but patient, invalid.

"For most of this time she has been engaged in dictating to an amanuensis a book containing an account of her seances in Washington with Lincoln, Seward, Stanton and Chase during the critical period of the nation's history.

"It is well known among those who know Lincoln at all intimately that the emancipation proclamation was issued by direction of a spirit said to have been that of Webster speaking through Nettie Colburn, as she was then known. For two years, from 1863 to 1865, Mrs. Maynard was engaged exclusively by President Lincoln, and made her home in the White House, where she gave the President seances almost daily.

"Careful notes were kept of all those important communications, and the book was completed and put into the hands of S. B. Brittan for publication several years ago. He died soon afterward and the manuscript was lost. Mrs. Maynard heroically set to work to rewrite the history, having, as she says, been assured that she would be assisted by her spirit friends and kept alive until the task was finished.

"To verify certain dates and other details, Mrs. Maynard has, during the progress of the work, consulted the spirit of Lincoln and other spirits. During the last two years, while she has been lying in exactly the same position on her bed, her hands and feet twisted terribly by rheumatism, she has been further favored by the visits of Mrs. M. E. Williams of this city, through whose mediumship the shades of the invalid's departed friends visited her in visible and tangible shape, bringing her strength and counsel. The last of these seances was held yesterday in the sick chamber of the cozy house in White Plains.

"The 'cabinet' consisted of an impromptu arrangement of curtains of soft black woolen stuff drawn across one corner of the room. Those who were privileged to be present were Henry J. Newton, General and Mrs. Wentworth, Mr. and Mrs. Benjamin B. Hill, Charles Quinely, Mrs. Colburn, Mrs. Marble, W. E. Hantrauft, Miss Gertrude Williams and the reporter. These occupied chairs arranged around two sides of the room.

"The medium took her seat behind the curtains about three o'clock, and, despite some fear expressed by her as to the effects of poor conditions as to light, arrangements and sick magnetism the seance that ensued was one of the most remarkable in the history of Spiritualism.

"In the dim red light from a small lamp with colored glass sides, no less than twenty-three different individuals emerged from the cabinet, walked about the room, were recognized as the shades of departed friends, and conversed with Mrs. Maynard and others.

"Then the voice of 'Nevernie' a little maiden, well known as the medium's familiar spirit, was heard, followed by that of 'Frank Cushman,' the cabinet spirit. Congressman Somes of Maine, an intimate friend of Lincoln, came out, and walked up to Mrs. Maynard's bedside to give her the precise dates of some events accounted in the latter part of her book which she had been trying in vain for weeks past to remember. The shade of Lincoln, tall, stern, dark and sad looking, appeared for a few moments, gave Mrs. Maynard assurance as to some details in her story, and promised to control her and communicate more fully and particularly as to these events later.

"Gen. Morgan Chrysler, who com-

manded the Thirtieth New York Regiment, appeared in his Brigadier's uniform, and was recognized by Mrs. Maynard and her sister, Mrs. Colburn. He reminded them of a certain evening in Washington, twenty years ago, and of a practical joke that occurred, after which they gave him the nickname of 'Duck Legs.'

"Frank Cushman, and his sister Mary appeared together, and greeted the company courteously. Other occasions when two spirits distinctly appeared together were the apparitions of 'Katie Robinson' and 'Achsa W. Sprague' in company, and of little 'Nervernie' and a boy named 'Eddie Young', known to several present when in the flesh.

"Mrs. Colburn, the mother of Mrs. Maynard, came to her sick daughter's bedside and comforted her with voice and touch, as did her sister Julia, who died only two weeks ago. Both conversed earnestly about family matters.

"The other spirits that appeared in quick succession during the two hours of the seance were those of Dr. S. K. Beecher, a cousin of the Rev. Dr. Lyman Beecher, and Mrs. Maynard's old physician, Dr. J. R. Newton, Dr. Warren, Mrs. Cora Dyes Clough, Bessie Turner, E. V. Wilson, Mr. Clymer, Daniel Hale, of Chicago, Margaret Fuller authoress, Dr. Cutler, Preston T. Holland, who discoursed briefly on the philosophy of Spiritualism, and last, 'Pinkie', the control of Mrs. Maynard, said to be an Aztec 'princess who lived in Mexico five hundred years ago.' She was radiant in jewels of phosphorescent light that decorated her hair and her dress, and of which she was evidently very proud.

"Dr. Holland's discourse brought the seance to an end. All present expressed their extreme satisfaction with the manifestation, and the invalid, for whom the seance was chiefly given, said she had been greatly comforted and strengthened.

"I am thoroughly convinced of the truth of Spiritualism, and that Mrs. Williams is one of its greatest exponents.

"PAUL TYNAR,

"Reporter for New York Sun."

United Effort

Only those who are temperate, kind, loving and harmonious can teach others to be so. Organization means harmoni-

ous, earnest, co-operative effort.

There is no class of people in this world more naturally pugnacious than Spiritualists. Not maliciously so, at all, but the disposition to say "no," where "yes" would do just as well, is prevalent in all societies and will be detrimental to all forms of organization. "In union there is strength." The great church societies have been built up by cohesion, union and harmony. To accomplish the main object all differences are adjusted and they stand before the world massed as a solid phalanx pushing on to an assured victory.

Would it not be well for us to cultivate the kind, the gentle, the charitable in our natures? Why should we be always looking for flaws? Why always thinking of the dark clouds that sometimes cover the glorious sunlight? A long, gloomy face is a relic of old orthodoxy. The past is gone, never to be recalled. The bright, hopeful future is before us. The prospects were never more propitious. The cry should be "Onward, Ever Onward!" The storms may beat, but hope is at the helm and the beacon light of success glimmers in the distance, if we only steer clear of the shoals and breakers that surround us.

Let us not waste our strength and energy on trifles. Your friend does not agree with you, all right, depend on it, he may be just as honest in his opinion as you are in yours. Judgment can belong only to the Infinite.

The world will never be made wiser and better by harsh means and cruel words that sting and wound. Many good things can be truthfully said, even of the worst of men. There is so much that is bright and beautiful in human nature, if we only appeal to the better side, and in doing so we will always find the angel, though he be covered, like the sweet violet, with noxious weeds.

When will we learn that every unkind or uncharitable thought indulged in dwarfs our own souls and retards our own spiritual unfoldment?

A soft, low word, in kindness spoken, a radiant face beaming with love and sympathy are dews from heaven, distilling sweet hope and courage to weary-laden hearts.

"Blessed are the peacemakers, for they shall be called the children of God."

MRS. M. E. WILLIAMS.

ANSWERS To Letters and Questions

Letters intended for this department must reach our office not later than the 15th of the month in order to insure an answer in the next issue.

Send all questions to: William Brock, 1904 N. Clark Street, and enclose the coupon printed on the last page.

Owing to the tremendous increase of mail sent to this department we have reached a point, when we can not any longer continue this useful work without the service of a special secretary. This necessitates an additional expense which must be covered by the patrons of this department. For this reason we ask you to enclose a self-addressed stamped envelope and 10 cents in coin or stamps, when asking personal questions. Write with ink to prevent delay. The request to donate toward the maintenance of this department is not directed to those who ask questions of general interest to be published in the magazine.

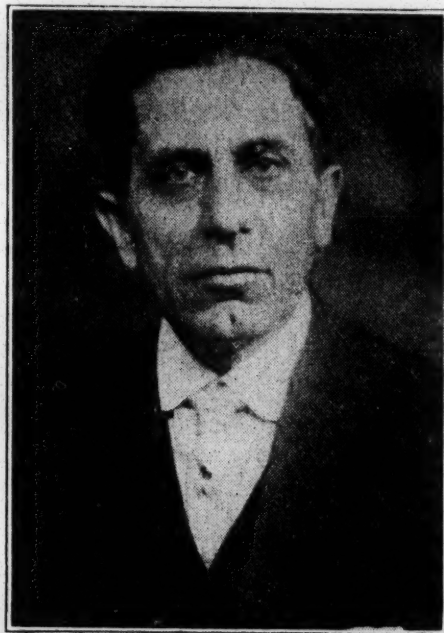
Scenario Student.—You have no special talent for this profession. Honest, though hard labor is the key to your future success. Regain your interest in your former occupation; learn to love it and you will ascend the ladder to prosperity. Do not worry about your health; it will improve as soon as you start over again to do the useful work you have done before.

Anxious.—The fact that you fear your former friend's future attitude toward you is a confession that you have violated a psychic law. If he stopped to be kind and does not take you out any more, it is the reflection of your own individuality. A lemon and a sponge can not agree for a long time. The mere company of a nice face is not sufficient compensation for friendship. Loveliness and kindness, unselfish motives are the things which retain the friendship attracted by the beauty of a countenance. Learn to be happy when you give.

Free Service Department for Readers

Unhappy Girl.—There is no reason for you to be unhappy. Your attitude toward your poor stepmother is not justified and what you tell about her in your letter reflects the grandeur of a noble soul. Return, apologize and obey and everything will be well. Your father, her husband, is not kind enough to her and she is hungry for love. Satisfy that hunger and you shall be repaid. Drop the prejudice; not every stepmother is a "step" mother.

Harold T.—You will be benefited by your intended journey if you do not wait too long. You will meet with success. Ideas are often impressions from the spirit side of life, but they are worthless if not put into practice when they come to us.



THE ANSWER MAN

Lonesome Bachelor.—Go among people, have a smile that won't come off, spend some of your savings and keep an open eye. The rest will follow. There are lots of girls who long for a good meal ticket.

123.—Consider the matter regarding the tenant from an ethical view point and you will avoid harm. Not all legal rights are sanctioned by the great spirit, but there is no man-made law which prevents anyone from being better and nobler. If a heart-to-heart talk should not bring the proper results, ask again and I will tell you what to do in order to avoid further trouble.

Bertha G.—If you don't want to lose your hard earned savings, keep off. You have no luck in the oil business.

Mervin, Meridian, Miss.—You will succeed if you start before the winter comes. Be not afraid and do the best under the present condition. See that no poor man's interest is injured, although your idea may be beneficial as a whole.

Seeker After Truth.—You are not a seeker after truth. You seek money. I can not tell you where the old man put his money and have no desire to know it. However, there is a way to find out. The way is "Love." Once you can convince the old soul that you love him (and you must demonstrate it by facts) he will lead you to the spot and help you get it. With falsehood you will not gain anything and it will be discovered before you reach your aim.

Seance Room.—If you are not afraid, it makes little difference whether the room is light or dark. Of course you can see the forms in the dark much better than in the light. You can concentrate much better in the dark and if you are people who can trust one another there is no objection to a dark seance. That darkness invites only evil forces is not true. But fear is harmful.

Developing Medium.—Every mediumistic person should be very careful during the time of development. Once the door is open to psychical influences it cannot be shut again. Evil (ignorant or undeveloped) intelligences, noticing the open door, might enter just as well as the desired ones. For this reason it depends upon your own attitude, behavior and moral standard whether you attract the right kind of spirits. Remember the Psychic Law that "Like attracts like." Do not associate with vulgar people. Their presence is sufficient to arouse the lower instinct of psychical people and makes the battle for "good" more critical.

ASK YOUR NEWSDEALER FOR
PSYCHIC POWER

Crystal Gazer—The late Mr. Andrew Lang, who was much interested in the subject, gave the following directions for the use of the crystal: "It is best to go alone into a room, sit down with the back to the light, place the ball on the lap, at a just focus, on a dark dress or dark piece of cloth; try to exclude reflections, think of anything you please, and stare for, say, five minutes at the ball. If after two or three trials you see nothing in the ball . . . you will probably never succeed." This period of probation is probably too short, for in some persons who practice "scrying," as it is called, the power is often absent for weeks together. Miss Goodrich Freer (Mrs. Hans Spoer), who has written on the subject, once gave the following instructions on the use of the crystal: "Look carefully at some part of the room in front of you, avoiding anything likely to be reflecting in the ball. Shut your eyes, and try to visualize something; then try if you can see it in the crystal. If you have any gift of visualization at all this ought to be acquired with ease after a half a dozen experiments. When you can do this you may go on to visualize, with closed eyes, some scene that you have lately witnessed—and this, too, can be transferred to the crystal." Such visions as may come are not always referable to spiritual sources, but may simply represent the "weavings of the sub-conscious mind." Consequently it is well to proceed with care and discretion, remembering that where the visualizing faculty is absent the crystal is useless.

Bible Student.—In 325 A. D., Emperor Constantine, the murderer of his wife and son, declared that the warring religious factions must agree to some common creed. He convened a council of priests to come together bringing their sacred writings, and sift them all down into one book. When the delegates had submitted their manuscripts they found there were 308 books. Each said his was the only genuine Word of God. A stormy session was held. Many of the delegates could neither read nor write, and were quarrelsome, superstitious and fanatical.

After many months 233 manuscripts were rejected, and 75 were voted in as part of the Holy Bible.

The Book of Revelations was rejected by a majority vote several times, but its

champion got a reconsideration of the vote and finally had it adopted.

Toward the close of the session the delegates were so disgusted that several manuscripts were chosen to go into the book by the following method: They placed on the floor, under the table, all the manuscripts not yet voted upon. Then all the delegates withdrew and prayed to God to cause the manuscripts that He wanted to be put in His book to jump up on the table, and that night several of them hopped right up.

That was satisfactory to the owners of the manuscripts, but there were others who asserted that an interested priest had slipped into the room and helped God to pick out the right books. They were promptly suppressed by the emperor. The rejected manuscripts were burned and the seventy-five that had been adopted were called "Holy Bible."

Many people protested, claiming that frauds had been resorted to in voting in certain manuscripts and rejecting others, but the emperor soon silenced the objectors by casting them into prison, applying torture or burning them at the stake. In this way the Christian Bible come into existence.

Hilda B.—Your love affair is not as hopeless as you believe. He will come back and love you more than ever before. Save your handkerchiefs and cry no more.

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